The Christian Century

PUBLISHED WEEKLY

The Immortal Hope
By Robert J. McCracken

Education or Segregation?
By McClain and Ruark

Mind the Light!
By John R. Hedquist

April Survey of Books
By Eight Reviewers

APRIL 1, 1953

In This Issue

THE EASTER MEDITATION concludes the series of meditations which have been contributed during the 1953 Lenten season by F. Olin Stockwell, missionary recently returned from nearly two years of imprisonment in Communist China.

HOWARD G. MCCLAIN a Baptist minister, is executive director of the Christian Action Council, whose headquarters are at 1420 Lady St., Columbia, S. C. Dr. McClain formerly was on the faculty of Mercer University, Southern Baptist institution at Macon, Ga.

HENRY G. RUARK is pastor of the Weldon, N. C., Methodist Church and The Christian Century's news correspondent for the Carolinas.

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ROBERT J. MCCRACKEN minister of the Riverside Church, New York city, was born in Scotland in 1904. He studied at Glasgow, Cambridge, McMaster, Bucknell, Colgate and Columbia universities, and held pastorates in Scotland and Canada before going to Riverside in 1946.

W. P. LEMON is minister emeritus of First Presbyterian Church, Ann Arbor, Mich.

S. VERNON MCCASLAND professor of religion at the University of Virginia, was recently elected president of the Society of Biblical Research and Exegesis.

FLOYD H. ROSS professor at the University of Southern California school of religion, goes to India in June on a Fulbright fellowship. He is the author

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The Christian Century

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Coming Events

April 3. Good Friday.
April 5. Easter.
April 5. Chicago Sunday Evening Club; Handel's *Messiah*, Parts I and II.
April 5-27. Preaching Mission (N.C.C. Joint Department of Evangelism), Columbus, Ohio.
April 6-9. New York State Pastors' Convention, Colgate-Rochester Divinity School, Rochester.
April 6-9. Colgate-Rochester Divinity School Annual Spring Convocation, Rochester, N. Y.
April 6-10. Audiovisual Workshops (N.C.C. Division of Christian Education), Georgetown, Tex.; Indianapolis.
April 6-10. Seminar on the Church with a Full Ministry, First Community Church, Columbus, Ohio.
April 7-8. National Religion and Labor Foundation Annual Convention, Cincinnati.
April 7-8. South Dakota Pastoral Conference, Watertown; T. F. Gullixson, Chaplain Norstad, speakers.
April 7-9. Yale Divinity School Annual Convocation: Beecher lectures, Halford E. Luccock; Taylor lectures, Daniel D. Williams; Wright lectures, K. S. Latourette.
April 7-10. Advent Christian Midwest Ministers' Retreat, Aurora College, Aurora, Ill.
April 8-10. Associated Church Press Annual Meeting, Washington, D. C.
April 11-12. Earlham College 2nd Annual National Christian Laymen's Conference, Richmond, Ind.; theme: "The Ministry of the Laity in Common Life"; Edwin Jones, Grove Patterson, Clarence C. Stoughton, Charles P. Taft, Elton Trueblood, speakers.
April 11-12. Y.M.C.A. Western Pennsylvania Spiritual Emphasis Retreat, State College, Pa.; Harold C. Case, leader.
April 12. Chicago Sunday Evening Club; Ralph W. Sockman, speaker.
April 13. Chicago Tract Society 64th Annual Dinner Meeting, Central Y.M.C.A.
April 13. 4th Annual Seminar on Religion and Psychiatry, First Presbyterian Church, Bath, N. Y.; Otis R. Rice, speaker.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

(Continued from column 1)

of *The Meaning of Life in Hinduism and Buddhism*, published this year.

WILLIAM A. IRWIN is professor of Old Testament language and literature at Southern Methodist University's Perkins school of theology, Dallas, Tex.

ROLAND H. BAINTON is professor of church history at Yale Divinity School.

PEARL MAHAFFY is professor of the history of art at Bethany College, Bethany, W. Va.

ANTHONY HARRIGAN formerly associated with the University of Florida press, lives in Charleston, S. C. Just now he is editing a symposium, *As America Sees It: Aspects of Life and Thought in the U.S. Today.*

The Christian Century

UNDENOMINATIONAL

VOLUME LXX CHICAGO, APRIL 1, 1953 NUMBER 13

EDITORIAL

Easter

THE CHURCH today needs to recapture the faith of that first generation of Christian disciples. They believed the Easter message. It was the keystone that bound together the arch of their victorious and crusading faith. That their Messiah had died for them was true, but difficult to understand. Anyone could understand the resurrection. It was the cry of victory, flung into the teeth of a cynical and dying world. That the defeated One was now the victorious One, that God had raised him from the dead—this was sure evidence that the Jesus who had walked among men was the Son of God and would return with power to reign over his chosen people. This faith transformed a desolate and broken group into a fearless band of missionaries, changed a Jewish Sabbath into a Lord's Day, transmuted a close-bound nationalist faith into a worldwide mission, and set faces alight with the inner assurance that Christ was alive in the heart of the believer. Many outside the Christian fellowship doubted it. When Peter and John proclaimed it, some believed, but others turned away. It split the Jewish fellowship, marking the Christian Jew off from the non-Christian Jew. But those early apostles continued to preach it, for herein lay their assurance both of victory in this world and of hope in the world to come. We live in a different world, but one no less cynical and no less in need of a living faith. Christianity can satisfy man's material hungers and answer his deepest questionings, "Whence did we come? Why are we here? Whither are we going?" We have a faith that marches with victorious banners—*if* we but proclaim it. It is the faith of Easter, the faith that God, the Father of our Lord Jesus Christ, wrings victory out of defeat, guarantees the triumph of goodness over evil, and even raises the dead to eternal life. To believe this is to believe in God—in Christian terms. It is to know Immanuel, to know that God is with us.

Urges Churches to Aid Koreans More

INCREASED AID from the churches of the world is badly needed in Korea, according to Elfan Rees. The adviser on refugee affairs to the World Council of Churches points out that "some 10,700,000 of Korea's total population of 21 million is listed as destitute." "I have had long experience in international relief problems," continues Dr. Rees, "but this is the first time I ever found more than half the population in a country in such straits. As a matter of fact, by far the greater part of the balance of the people are scarcely more fortunately situated; by Western standards they would be considered paupers." The situation is of particular concern to the churches because they are now underwriting 90 per cent of the funds voluntarily given for relief in Korea. The total as compared to the need is only a drop in the bucket, but it is a very important drop and should be increased. Growing numbers of orphaned children, war widows and physically handicapped drift from place to place, trying to find shelter, something to wear and something on which to keep alive. The gravity of the human crisis in Korea is such that churches which took part in "One Great Hour of Sharing" would be justified in adding to their efforts, and those which failed to do so should make a special attempt. Nowhere in the world is the question of survival so critical for so many as in Korea.

The U.N. Story That Needs to be Told

NO DOUBT about it, United Nations stock is very low just now in the market of American public opinion. Even in the churches there is a perceptible slackening in confidence and interest. The reasons are many; too many to be analyzed in a paragraph. Foremost among them are the deadlock in U.N. meetings between the communist and noncommunist nations, resentment at the losses in Korea and the failure to reach a decision there, and the fact that world peace is not only unattained but seems to grow increasingly unattainable. Nevertheless, the U.N. remains the best and probably last hope that the nations will settle their differences by exchange of words rather than of bombs and flaming gasoline. A great change in the climate of public opinion regarding the worth of the U.N. could be brought to pass if groups were formed in from ten to fifty thousand churches to give serious study to this international organization. To make such study easily possible Walter W. Van Kirk, head of the department of international justice and good will of the National Council of Churches, has written a 24-page booklet, *The Churches and the United Nations,* which is just what churchmen concerned for a peaceful working-out of international tensions have been looking for. Dr. Van Kirk's study is so candid that its entire first part—there are four parts—is devoted to "How the U.N. Has Failed." But that very honesty in facing all the facts, discouraging as well as encouraging, gives the booklet its value. *The Churches and the United Nations* has been put out at 15 cents a copy, which means that no one is going to get rich from its sales. It may be

obtained from the publication department of the National Council of Churches, 120 East 23rd St., New York 10, N. Y., and a church will find few more profitable ways in which to employ the post-Easter energies of its serious members than in a group review of this timely study.

A Visitor Meets the McCarran Law

WE ARE INDEBTED to Worldover Press for a completely apocryphal story which nevertheless deserves general circulation. Worldover Press found it in Commander Stephen King-Hall's *National News Letter,* published at 162 Buckingham Palace Road, London, S.W. 1. This is a sort of British "Kiplinger Letter," though it deals more with foreign than with British domestic affairs. Anyone who has read Commander King-Hall's letters, or heard him lecture, knows that there is no tinge of communism, or even fellow-traveling, attaching to him. In this *News Letter,* the former British naval officer is reporting a mythical exchange between a U.S. immigration officer, who is trying to observe the requirements of the McCarran law, and a recent British visitor to these shores:

American Official: Have you ever been to Russia?
British Visitor: Yes.
A.O.: For what purpose?
B.V.: To see Mr. Stalin.
A.O.: Was it a social or political visit?
B.V.: Political.
A.O.: Were you then engaged in a joint activity with Stalin?
B.V.: Yes, I was giving him all the help in my power.
A.O.: Did he need this help?
B.V.: Most urgently.
A.O.: Do you consider that if you had refused to give him assistance his government might have collapsed?
B.V.: Most probably. Have a cigar?
A.O.: Not till this inquiry is over. Have you ever been a radical?
B.V.: Yes, in the early years of the 20th century. Later on, I changed my mind.
A.O.: Do you support any form of government repugnant to the principles of the American way of life?
B.V.: Yes.
A.O.: Which form?
B.V.: I am a strong believer in the monarchical principle. I believe in kings and especially queens.
A.O.: You seem to be a very dubious character and you will have to go to Ellis Island while we check your file with MI-5 in London. What is your name and address?
B.V.: Winston Churchill, 10 Downing Street, London.

Of course, it never happened that way. Probably because the visitor gave his name and address first.

Warning Tidings from The Far East

ONE SENTENCE in the news dispatch from our New York staff correspondent, on page 393 in this issue, contains more explosive than did the bomb—or whatever it was—detonated in Nevada on St. Patrick's Day. This is the sentence which ends the paragraph in which Dr. Carpenter is reporting the annual dinner of the International Missionary Council. Two church leaders who have just returned from the Far East made the principal addresses at this dinner. One of them was Norman Goodall, who heads the I.M.C. office in London. Dr. Goodall is rapidly attaining stature as one of the very small handful of Protestant leaders to whom it is fitting to apply the overworked title of "church statesman." In New York he told the I.M.C. diners that he had returned from the Orient with his mind full of the "great peoples" there who are struggling for an economic security which recedes as they try to press toward it. Then Dr. Carpenter closes his report of Dr. Goodall's speech with this quiet sentence: "Poverty grows worse rather than better, he said." Read the words again. No exclamation mark; no adverbs; no rhetorical thunder. Yet make no mistake—here is dynamite. If poverty is growing worse rather than better in the newly liberated nations of the East, there's an explosion coming as sure as human desperation has a breaking-point. Yet the United States, searching for a policy, is relegating Point IV plans to lift the living standards of these people to a minor place or pigeonholing them altogether. Our policy in that part of the world now thinks in terms of a possible Pacific military alliance, or island air bases to overawe the eastern continental rim of Asia. If what Dr. Goodall is said to have reported is true, if poverty in those lands grows worse rather than better, then all the armed alliances and air bases that can be assembled will not head off the upheaval that will eventually come.

Let's Make Use of Chester Bowles!

CHESTER BOWLES has finished his term as U.S. ambassador to India and returned to this country. Few men in our recent diplomatic history have scored such a personal triumph. Although Mr. Bowles was entirely without experience in diplomacy, and his appointment bore all the marks of a typical partisan move to take care of a Democratic lame duck (President Truman sent him to New Delhi after he had been defeated for re-election as governor of Connecticut), from the first day of his arrival in India he showed a remarkable ability to win the respect and confidence of the people of that country. Partisan interests proved too strong for the effort, which sprang up spontaneously after the election, to persuade President Eisenhower to continue Ambassador Bowles at his post. So now he is home. The press reports that he is expected to plunge back into Connecticut politics, possibly to run again for the governorship. We do not begrudge Mr. Bowles his political interests. If he thinks that his chances in an election 19 months distant depend on his returning to the political wars now, we are not in a position to question his judgment. But Chester Bowles at this moment probably knows more than any other man about what makes the United States liked and disliked in the Orient; about the stakes of high politics in the Far East; about the wisest way to develop Point IV as well as all unofficial programs for extending technological and other nonmilitary help to the suspicious peoples of underdeveloped countries; about the human factors involved in keeping the communist tide from inundating the rest of Asia. If he could go up and down this nation for the next few months, simply telling what he has seen and knows, he might perform a service to the future as important as that which he has already performed in India. If the government, for partisan reasons, does not dare to make this use of him,

why should not church bodies do so? The missionary boards which are finding it so hard to make their constituencies understand the changed situation with which they must deal could make no better investment right now than to take over the next six months of the life of Chester Bowles.

Liquor Is No Asset

LONG AGO a ruminative observer came to the conclusion that "wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." The capacity of the liquor traffic to deceive continues to be one of the mysteries of human affairs. In a thousand American cities and towns, for example, the idea is firmly planted that if it were not for the income from liquor licenses there would be no way of meeting municipal costs. Yet if those communities were to make an honest actuarial study of the costs of their licensed liquor trade they would find that it has involved them in a vicious circle in which income never catches up with outgo. (Recently a newspaper estimate in New York set $3,000 as the yearly cost to that municipality of every compulsive drinker.) We thought of this again the other day when one of our readers, who has been spending the winter in Tucson, Arizona, commented on a discovery he had made there. Tucson is an attractive city of about 50,000. It lies in a county with about 150,000 inhabitants. Its newspapers print the full police court record. They print it in the smallest type they have, tucked away in the back of the paper, but they print it. Our friend kept score for a month. If that month was typical, the figures indicate that in a year this little city will impose jail sentences and fines on more than 7,000 offenders for various misdemeanors and felonies connected with drunkenness. More than a tenth of these sentences will be for drunken driving. Of course this is not the full story, for police are notoriously loath to arrest on liquor charges. But taking such figures at face value, and leaving out of account all indirect costs of this traffic—working time lost, accidents, broken homes, child delinquency, poverty—where do the direct costs leave this Arizona city? If a qualified C.P.A. were to add up what Tucson is paying for magistrates, police, jails, courts, food, medical attention, police equipment and occasional juries to handle these 7,000 liquor cases, its citizens would be startled to find out how deeply in the red their municipal liquor account stands. Much the same thing would be true in any other wet American city. Yet the evangelical churches, which once had an alert conscience on this matter, are doing almost nothing today to discover the facts or bring them home to an indifferent public.

What Happened to the 'British Weekly'?

ALMOST any visitor to Great Britain in recent years must have encountered Free Churchmen who deplored the state of Free Church journalism. Commonly it has become a habit, after contrasting past glories with present ineffectualness, to declare that the Roman Catholic papers today are superior to those put out under Anglican or Free Church auspices. For some time past, however, the *British Weekly* has been making a gallant effort to remedy this condition. It got a new editor, who signs himself Shaun Herron. That sounds Irish, but Religious News Service states that his real name is William John Johnstone Herron and that he is a Scottish Congregationalist minister. Scot or Irish, he has certainly pumped new life into the *British Weekly*. A few weeks ago, however, the two most influential members of the paper's board of directors suddenly and simultaneously resigned. One of them is Sydney Walton, a Methodist layman who bought the paper in 1946, and when it was taken over by a limited stock company continued as chairman of its board. The other is Kenneth G. Grubb, an Anglican layman who won national standing by his work in the government during the war and is now president of the Church Missionary Society, chairman of the World Council's Commission of the Churches on International Affairs, and is to be one of the presiding figures at the Evanston Assembly of the World Council next year. Why did they resign? News reports tell of a fuss over an article which criticized the British home secretary. Mr. Grubb's letter of resignation put his action on the sweeping ground that "I will not be identified with a paper that slanders such men as Lord Halifax, Anthony Eden or Winston Churchill, and many others past and present." We don't know about such "slanders"; if they have been printed we must have missed those issues. But we cannot help noticing the coincidence that these lay resignations came the same week the paper published a slashing attack on the silence of the British Council of Churches on the Central Africa Federation issue. The *British Weekly* attributed this silence to the council's "tragi-comic bureaucracy and the busy flock of little 'statesmen' stuck like barnacles to its back." Could the resignations have been in any way traceable to journalism of this forthright sort? If they were, we trust, for the sake of British nonconformity's future, that they do not result in any watering down of the paper's editorial brew.

Sex and the Book Publishers

FROM MANY PARTS of the country reports are coming of efforts to combat the allegedly pernicious effects of so-called "quarter" books. (We say "so-called," because many of them now sell for 35 cents or half a dollar.) The publishers of such books are alarmed, and they have reason to be. In some places the clean-up campaign is no more than an effort by neighborhood groups—P.-T.A.'s and the like—to put pressure on neighborhood drugstores and magazine shops to watch their own shelves. That's a legitimate form of community action, though it may lead to serious mistakes if careful thought is not given as to what is indecent and what is not. In some places, notably Detroit, there have been indictments of publishers and dealers for peddling obscenity. That, also, is legitimate; it gives the accused their chance to defend themselves in court. But an increasing number of reports tell of attempts at suppression which are quite without legal sanction. There is now, it seems, an organization which calls itself the National Organization of Decent Literature. This is Roman Catholic in background and leadership, and apparently aims to duplicate in the book field what the Legion of Decency has done

regarding movies. Agitation, mainly from Catholic sources, starts in a community to suppress "immoral literature." Sometimes the local press takes it up; sometimes not. Then a Catholic police chief, or high-ranking police officer, goes from bookstore to bookstore carrying a list of about 350 proscribed titles, usually one drawn up by the Chicago Archdiocesan Council of Catholic Women, and threatening the bookseller with arrest and publicity for selling salacious literature. No indictment; just the naked police threat. But no bookseller dares defy that. Where this kind of thing is happening, it is the police state in its full illegal dictatorship. Believers in the American brand of democracy should resist it. There are plenty of laws by which the distribution of obscenity can be controlled. As we say this, however, we cannot help adding that the publishers of "quarter" books have brought much of this trouble on themselves by the sexually provocative covers which, in their greed for sales, they have used even on books whose contents were above reproach. The publishers now complain that, under certain definitions of what constitutes indecency, it would be unsafe for them to publish the Bible. Knowing the way they operate, we would not be surprised to discover that if they were to do so, the cover of the Old Testament would turn out to be a four-color picture portraying David's discovery of Bathsheba, while the New Testament would probably be adorned with the high moment in the career of Salome.

Indiana Legalizes Church Gambling

INDIANA, which has a new state administration that is Republican in name but American Legion in fact, has enacted a law which, on its face, forbids the possession of gambling devices. But the law exempts churches, lodges and veterans' organizations from its provisions. The effect, it is expected, will be to make these the principal promoters of legalized gambling in the state. The sheriff of Marion county (Indianapolis) says that with these loopholes in the law, he will no longer try to enforce gambling laws against anyone. . . . Jehovah's Witnesses have won another case before the U.S. Supreme Court. A unanimous decision has held unconstitutional the denial by Pawtucket, Rhode Island, of a permit for a Witness to speak in a public park. The court held that what the city authorities were trying to do was, in essence, to censor sermons, and hence against freedom of religion. . . . A minister of the Church of South India has been installed as Anglican bishop of Uganda in east Africa. Bishop Brown was an Anglican missionary in India before formation of the Church of South India. His designation by the Archbishop of Canterbury for the Uganda post indicates that, in entering the united church in India, he did not imperil his status as an Anglican priest. . . . There's embarrassment in some circles because the Republicans, in compiling their "plum book" of jobs available for party faithful, included 551 chaplaincies in the Veterans Administration. Republican men of God can apply to the religious work department of the Republican national committee. . . . The *New York Times* reports that, after the approaching election which Prime Minister Malan seems sure to win, a "liberal" party will be formed in South Africa to oppose white supremacy policies. Alan Paton, author of *Cry, the Beloved Country,* is named as a prime mover. No important party in the election is opposing white supremacy. . . . The Vatican and Spain, it is announced, are negotiating a new concordat. Ever since Generalissimo Franco seized power and restored the privileges of the church, they have been cooperating under a *modus vivendi.* Principal problem in negotiating the new document, Religious News Service reports, concerns Franco's right to nominate bishops. We will be surprised, however, if more trouble is not experienced in trying to reconcile the Falange, Franco's fascist party, to the church's ideas on the extent of its control of schools. . . . The Port Arthur, Texas, ministerial alliance has elected the Rev. I. G. Gooden president. Mr. Gooden is a Negro. . . . South Africa has refused permission to two recently elected bishops of the African Methodist Episcopal Church to take up residence there as presiding bishops of the 15th and 17th episcopal districts of that church. The A.M.E. Church has 400 ministers and 150,000 members in South Africa. It has worked in South Africa for years, and never has had trouble between its episcopal leaders and the government. But the Malan government is taking no chances.

Life, Death and Power

WIDELY PUBLICIZED services of worship took place in the Nevada desert near the close of the 1953 Lenten season. Kneeling in slit trenches, scientists, representatives of the press, radio and TV, and soldiers trembled before a deity who split the skies and shook the earth in Jovian violence. Then for days their awed voices, reverent writing and frightening pictures dominated the media of mass communication. Now every American knows that the priesthood of power has once more approached this awesome force and been given a message. When the blast was over and the priests had examined the houses, automobiles and other offerings placed on the altar, they gave the verdict of the atomic god. We are still its chosen people, but we must serve it with greater diligence.

I

But as always there are unbelievers whose skeptical voices mutter in dissonant undertones that this deity is a false god. Mastery over nature, they say, is not the same thing as power. Real power is the capacity to achieve a result we intend to achieve, but we released atomic power to attain security and have won only more insecurity. We were urged to build atomic defenses against our enemies, so they would fear us and restrain their evil ways. They do fear us, but perversely react by producing atomic weapons of their own. Now an official commission of our greatest scientists, according to the Alsop brothers, has informed the President we must spend $16 to $20 billion to erect a defense system against atomic devastation at the hands of the Russians—paralyzing devastation which could come within two years if we are not prepared. So we multiply force to gain a firmer command over the conditions of survival, with the result that we have reached the point where the very existence of man on this planet is threat-

ened. Instead of gaining power by mastery over natural law, we seem to be trapped by the force we ourselves unlocked.

It is small comfort to know that our enemies are caught in the same cycle of frustration, although they got into it in a different way and are even more deeply involved. The death of Stalin made clear to the world the illusory nature of the thing the communists worship as power. Ostensibly for the benefit of "the masses," the Russian leader had helped guide a political conspiracy through a successful "seizure of power." That accomplished, he clawed his way upward until he reached an unchallengeable "pinnacle of power" over the other conspirators as well as over the Russian people. From this "seat of power" Stalin ruled an empire vaster than any domain ever dominated by a tsar, using methods more tyrannical than Ivan the Terrible ever conceived. Presumably his power was complete, since no man or council of men could oppose him and live.

But Stalin the powerful was really a prisoner in the Kremlin, as his successor is, and the moral law he despised was his jailer. The liberation he brought to the Russian people turned into an appalling slavery of the mind as well as of the body. The corruption which always curses absolute power poisoned the truth, with the result that most Soviet science is dominated by quacks. Unfortunately, that seems not to be true of atomic science. This corruption clogged the wheels of state-operated industry, with the result that it is overlaid with layers of graft and thievery. It fouled up the channels of agriculture, with the result that hunger and shortage of clothing and shoes are chronic. It cowed the church, with the result that the voice of conscience is silenced and the rulers plunge onward to their doom unwarned and unrebuked.

The final verdict on a life which excused every atrocity on the ground that it was necessary for the expansion of communism is this: Many millions in the Soviet Union have rebelled and are kept in slave labor camps. Periodic purges liquidate those who are even more recalcitrant. Nobody tries to enter Russia now, but all around the perimeter of the communist world waves of people break against and spill over its high walls in increasingly desperate efforts to escape. Here then was "power" that was not power, promise without fulfillment. Here was frustration, defeat, failure.

II

What is the nature of power? Why does it elude our best efforts? Some people believe man is always bound to the wheel of failure. They hold it is the fate of human nature always to grasp for more than it can reach, to find heavier chains in that which it seizes as a means to freedom, to lunge for utopias and to end in ever greater slavery. Our own experience of what happens when man seeks to improve his lot by mastery of physical or political power tends to support this conclusion.

But that is not the whole story. There is an order of peace which contends with the order of war. Justice, mercy, freedom, brotherhood and faith have not given up the contention, and they do not always lose the struggle. Hope and love spring eternally from man's deepest nature, moving out with each new day to battle despair and hatred. Man's conscience can never rest so long as newly mastered natural forces are not domesticated to the service of life, and no empire is secure that outrages his sense of dignity as a child of God. So there is a principle of power at work in the universe.

It reveals its presence in fulfillment instead of frustration. It became a fact in human history with the resurrection of Jesus Christ. He had come to bear witness to God, the fundamental reality in the universe. God had sent him in a final effort to free man, whom he had created, from the treadmill of frustration through sin, and to reconcile us to himself. Christ carried out his mission, refusing to abandon it even in the face of death on the cross. He renounced all power, even the power of survival, when it became clear that he could hold it only at the cost of renunciation of his mission. This act put to the test that which is fundamental in the universe. God took up the challenge. He raised Christ from the dead, giving back to him the life and power he had laid down.

III

Suddenly the world was made new. Suddenly the nature of the moral order became clear. Suddenly man's identity as the child of God stood out. Suddenly the road to fulfillment, to power, was illuminated as by an atomic flash.

Ever since the resurrection of Christ the earth has known a happiness no previous generation had understood. Because men naturally share joy, a new community sprang into existence and began to spread over the world. The church is many things, but basically it is the fellowship of the singing, confident throng who know death is swallowed up in life because Christ died and rose again. This is the message of Easter.

No matter what happens, the church is convinced that the God and Father of our Lord Jesus Christ will not be defeated. Because of what happened on the first Easter morning, the church looks on each new discovery of natural law as an opportunity for enlarging the boundaries of life. Jesus did not repudiate the physical world, but rather insisted it be and remain subject to its essential nature as the creation of God, who is love. The church cannot accept the view that any creation of God is necessarily and irrevocably identified with death, because it knows the Creator.

By the same sign, the church has faith that any system of political power which runs counter to the nature of power as it appears in the resurrection is bound to fail. Power resting on the fear of death is doomed to suffer frustration, for Christ triumphed over death. On the other hand, power depending on the affirmation of life will accomplish what it sets out to accomplish. It will be fulfilled in the new and universal community which breaks down all barriers of nationality, class, race and other difference —the community for which God has been preparing mankind since the beginning of time. It will be fulfilled in every man who attains "unto the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ; so that we may no longer be children, tossed to and fro and carried about with every wind of doctrine, by the cunning of men, by their craftiness in deceitful wiles. Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ, from whom the whole body, joined

and knit together by every joint with which it is supplied, when each part is working properly, makes bodily growth and upbuilds itself in love."

Bluebeard—American Version

EDITOR THE CHRISTIAN CENTURY:

SIR: One of the best-remembered joys of the childhood of many people, including yours respectfully, is the gory murders of the story of Bluebeard. I hope no psychological tenderness—which I view with alarm—will be allowed to deprive the coming generations of children of their needed quota of blood and thunder as supplied by the Brothers Grimm and the *Arabian Nights*. If the excitements of violence and murder most foul are replaced by the placidities of *The Bobbsey Twins at Camp,* we will have a race of degenerates on our hands. Bluebeard was tops. Seven bodies in one closet! Or was it only five?

Reveling in such memories, I got to thinking that there is another version of the Bluebeard story, what might be called an American Version. Not the story of an inner room concealing wicked crimes, but a true story of the inner room of the mind and soul in which there is—nothing at all! Not the tragedy of homicide, but the tragedy of a vacuum.

For if the inmost room of the soul could be broken open, that is what would be found in many present-day Bluebeards—nothing.

It was only the other day the newspapers reported the case of a man in Cincinnati who had been nine years in a coma. He is not alone. There are plenty of folks who have been in a spiritual and intellectual coma for more than nine years. Their secret room holds a terrible secret—it is stark empty. That accounts for the very great popularity of the many gadgets for killing time. That seems to be the only use for time—kill it! And the tools of murder multiply daily, waging war on solitude, meditation and reading. H. G. Wells wrote truly that "people can go through life fudging, evading and sidestepping till their first contact with elemental realities is the cold sweat of their deathbed." Indeed one wonders whether the reason many people fear dying so much is that it is the first thing in all their lives that they ever do alone.

Hawthorne touched on this sad theme in his story "Feathertop," that admired and envied figure in a New England town. He was a glittering figure, yet there seemed to be something not quite right about him. When he was run over by a carriage it was discovered that he was filled with sawdust.

The American Bluebeard has many equivalents for sawdust to disguise the vacuum. A radio manufacturer pointed to one in a large advertisement some time ago, a picture of a family looking at a radio with ecstatic joy, and underneath the words, "Our fondest memory—the day our Magna Vox came!" Rather a thin life for Mr. and Mrs. Bluebeard and little Susie and Bobbie Bluebeard when the fondest memory could be any box or vox. Jack Gould steps into the living room and reports on the vacuum filled with a television set: "The family's evening is not tainted with such an archaic pursuit as conversation. A mute tranquility has overtaken the American home." Louis MacNiece has given a transatlantic view:

> . . . these bald at thirty Englishmen
> Whose polished foreheads are
> The tombs of record sales.

I am glad that my space is more than exhausted, so that no one can ask me about a cure for the vacuum. What would you suggest? Please wire (not collect) to

Yours,

SIMEON STYLITES.

VERSE

Before

THERE was no hill in all the world
Despised as Calvary—
A blood-soaked, stony mound
Where life had dripped away
From murderers and thieves
And callous guards had cast their dice
For garments from the dead.
This was the hill of death,
A rotten abattoir
Repulsive even to the wind,
And every cross
A curse.

—and After

There is no hill in all the world
Beloved as Calvary—
A celebrated, royal mound
Whence comes the bread and wine
To satisfy the hungering souls
Of sinners toiling endlessly along
The weary centuries.
This is the hill of life,
Earth's highest peak,
A rendezvous for man and God,
And every martyr's cross
A glory.

FRANKLIN D. ELMER, JR.

The Invitation

COME expectantly, ye saints,
To the table God has spread.
Come with hunger to be fed
On the everlasting Bread!

Come, repentant sinners, come.
Thirst for righteousness. The Lord
For your sake the cup has poured.
Drink, believe, and be restored!

ELIZABETH PATTON MOSS.

Education or Segregation?

By Howard G. McClain and Henry G. Ruark

"IF IT'S A CHOICE between education and segregation," said a 75-year-old native of South Carolina last summer, "I'll take education." It is possible that South Carolinians will soon face this choice, but very uncertain whether most of them will share the sentiment of the citizen quoted. The issue, of course, concerns other southern states as well. However, it has come to a focus in the Public School Amendment approved by South Carolina voters in the November election. This amendment, designed to eliminate the public school proviso from the state constitution as a possible means of thwarting a Supreme Court decision against segregation, appeared on the ballot thus:

> Shall the Constitution of 1895 be amended so as to repeal Section 5 of Article XI thereof, which reads as follows: "The General Assembly shall provide for a liberal system of free public schools for all children between the ages of six and twenty-one years, and for the division of the Counties into suitable school districts"?

The background of the amendment is the "Clarendon case," in which the constitutionality of the "separate but equal" pattern in the public schools is questioned. The case originated in Clarendon, one of the "plantation" counties which is still predominantly rural and where the Negro population is three times that of whites. A group of Negro parents there petitioned in 1949 for equal school facilities for their children. Before the case reached the courts, however, the suit was abandoned and a new suit was instituted asking the admission of Negro children to white schools. This case was before a federal court at the time of James Byrnes' inauguration as governor in January 1951.

How South Carolina Test Arose

In his address the new governor strongly urged measures to improve all school facilities and to provide equal educational opportunity for all citizens. "It is our duty," he said, "to provide for the races substantial equality in school facilities." The legislature subsequently enacted a 3 per cent sales tax for public school improvement and established an educational finance commission to guide the development. The governor has emphasized that a large part of the "difficulty that . . . confronts us all today is that now we are forced to do in a short time what should have been done during the last fifty years."

The court still had not tried the Clarendon case when Governor Byrnes made an address before the South Carolina Education Association on March 16, 1951. Recognizing that the case would finally go to the highest tribunal, he said: "Should the Supreme Court decide this case against our position, we will face a serious problem. Of only one thing can we be certain. South Carolina will not now nor for some years to come mix white and colored children in our schools." This was re-emphasized in a later paragraph: "If the court changes what is now the law of the land, we will, if it is possible, live within the law, preserve the public school system, and at the same time maintain segregation. If that is not possible, reluctantly we will abandon the public school system."

Speaking of that eventuality, the governor made some obscure comments which have caused special concern among churchmen: "Men without responsibility can talk freely about having the churches operate our schools. Those with responsibility realize the magnitude of the problem. . . . The Catholic church now conducts its parochial schools. Will other denominations undertake that task? The state spends for schools approximately $40 million a year. This amount left in the pockets of the people would permit them to pay for the education of their children. The difficulty, of course, is that many of those who most need education would not be sent to school. . . . How about the Negroes of the state? The white people of South Carolina would become adjusted to the situation and could pay for the education of their children. But how many Negro churches in the state could buy or lease buildings and operate schools?"

The governor later denied having any notion that the churches might take over the schools. But it is significant that his speech mentioned no other means whereby education might be maintained if the public school system were abandoned. And at the time some papers interpreted the governor's remarks as a suggestion that the churches might take over the public schools. It is reported also that the governor, in a conference with Bishop Frank M. Reid of the African Methodist Episcopal Church (regarded as perhaps the best organized Negro denomination in the state), inquired whether that church would be able to take over and operate the Negro schools, provided the state allowed welfare or other payments to parents. After full discussion Bishop Reid's reply was No, that the *Discipline* of his church required that it uphold the Constitution of the United States.

Take Case to Supreme Court

In June 1951 a special three-judge federal court handed down a 2-to-1 decision in favor of Clarendon county. This opinion reasserted the necessity of equal opportunities for both racial groups and gave the defendant a "mandatory injunction requiring that equal facilities" be afforded the plaintiff. "We think, however," the opinion stated, "that segregation in the public schools, so long as equality of rights is observed, is a matter for legislative policy for the several states, with which the federal courts are powerless to interfere. . . . The problem of segregation as applied to graduate and professional education is essentially different from that involved in education at lower levels."

This decision was appealed to the U. S. Supreme Court. In January 1952 that court voted 7 to 2 to return the case to the special court for a ruling on whether the injunction as to removing the inequalities had been met by the county. The lower court, after hearing the report of officials, ruled that its order had been complied with. The case was again

appealed to the Supreme Court, which joined it with four other cases that were also pending, and heard testimony and arguments last December. A decision is expected some time this spring.

Meanwhile Governor Byrnes made a suggestion to the 1952 general assembly as to a procedure whereby it might be possible to "live within the law . . . and at the same time maintain segregation." His proposal was that the provision for free public schools be eliminated from the state's constitution so that "members of the legislature who have sworn to uphold the state constitution would be free to determine by statute the future policy of the state as to the maintenance of a public school system." The assembly enacted this proposal, unanimously in the senate and with only four dissenting votes in the house. It is significant that no definite suggestion was made, either by the governor or by the special legislative committee appointed to study the proposal, as to how the legislators would "determine by statute the future policy of the state." The governor urged the step as a "preparedness measure." And he has simply requested that the current session of the assembly expedite its other business in order to be free to deal with this question when the court decision is announced.

Churches Not to be Tools

At the time of Mr. Byrnes' speech to the education association there was no public reaction from the churches to the implied suggestion that they operate the schools. One Baptist leader commented privately: "I wouldn't say this in public, but I wish the governor hadn't said what he did. The Baptist people are not going to take over the schools." There was a general feeling, sometimes expressed in ministerial meetings, that the churches could not afford to become "the last stronghold of segregation." There was also the feeling on the part of many responsible leaders that the governor's speech was merely "political," and possibly intended as a warning to the courts. Also it is to be understood that in South Carolina, as in many other states, there is little tradition of active concern and participation by churchmen in political life, except on issues of liquor and gambling.

The provision for a referendum on the constitutional amendment passed the legislature on February 19, 1952. Though there was considerable opposition from the beginning, it was slow in becoming vocal in the churches or elsewhere. In May the state branch of the League of Women Voters directed its resource chairman to gather information on the question for study by local leagues. In a Whitsunday sermon Clyde F. Helms, who has for 29 years been pastor of the large Shandon Baptist Church in Columbia, protested against the assumption that the churches would take over the schools.

The Christian Action Council, an independent church agency in South Carolina which works with ten denominations, took its first steps in opposition to the proposal in June. (Dr. Helms is president of the C.A.C.; he is also vice-president of the South Carolina Baptist convention.) This was preliminary to a resolution by the council's executive committee in September listing six reasons why "we oppose the elimination of the constitutional provision for a public school system." The public affairs committee of the state Y.W.C.A. also opposed the amendment. The N.A.A.C.P. of course opposed it, as did the Palmetto Teachers' Association (of Negro teachers) and other Negro groups in the state. The council of delegates of the South Carolina Education Association (white teachers) voted in favor of publicly supported and racially segregated schools, and expressed faith in the "wisdom of the electorate at the polls."

Opposition Speaks Out

An increasing number of prominent citizens made public their positions. As a result of their discussion, many local leagues of women voters and then the state league took action against the proposal. Three members of the legislative assembly came out in opposition. Governor Byrnes, after a silence of several months, again appealed on October 16 for approval of the amendment. And Lt. Governor G. B. Timmerman supported it in a radio address a few days before the election. On the day before the vote the Christian Action Council made public statements in opposition from ten leading ministers and churchmen. A survey showed eleven newspapers supporting the amendment, eight opposing, and six noncommittal.

The vote of the people on November 4 recorded 68 per cent favoring the amendment. Some, however, interpreted this as a "moral victory" for the opposition, believing the majority would have been much larger but for the public discussion that was provoked. There is also a general opinion that the voters did not seriously consider the prospect of abandoning the public schools. In an editorial titled "South Carolina Has Not Committed Itself," the *Columbia Record* stated that "there is today no plan in South Carolina to abolish the public school system." The vote, thus interpreted, was the expression of a not very clearly defined hope that the legislature can somehow find a way of maintaining both public schools and segregation. The people have not yet really faced the question of what they will do if confronted with a choice between the two.

If Court Compels a Choice—

What will happen, then, if the Supreme Court decision forces such a choice? It would be bold indeed to answer such a question, for deep-seated traditions and unpredictable passions are involved. But certain observations may be ventured.

First it should be said that many thoughtful observers do not expect such an alternative to be posed. They believe that the Supreme Court decision will permit the continuance of separate schools but will set up a "timetable" for the achievement of actual equality. This belief is supported by the 7-to-2 vote of the Supreme Court calling for investigation as to whether the lower court's order was being complied with. If this is the case, it seems clear that state authorities will make a genuine effort to meet the requirements. But it will impose a very great financial burden on the southern states to be "forced to do in a short time what should have been done during the last fifty years."

If, however, the court should rule segregated public schools unconstitutional, there is little doubt that every possible avenue for circumventing the decision will be explored. One of these, in other states as well as South Carolina, will almost certainly be the proposal that the churches operate the schools. In North Carolina this proposal has

not been publicly made, but it is frequently discussed by educators and others. And the Georgia legislature has passed a law forbidding the allocation of state funds to any nonsegregated schools.

If such a plan is advocated, the present writers do not believe that the churches will cooperate. It must be emphasized that opinions in this realm are risky, but several factors support this belief.

There are considerable practical problems. Most of the churches are finding it difficult to support the institutions they already have. Even with the incentive of strong racial sentiment, it is doubtful that without the power to tax they could raise funds to maintain any kind of adequate school system. Doubtless there will be attempts (such as that suggested in Governor Byrnes' conversation with Bishop Reid) to find some stratagem whereby public funds could be made available for private schools. But these would be immediately tested in the courts, and probably outlawed.

There are indications also that the churches would reject such a proposal for worthier reasons. Numerically, the predominant denominations of the section are Baptist and Methodist. Methodists would be strongly influenced in such a decision by positions on race taken by their national leadership. Baptists have a strong tradition for strict separation of church and state and have lately shown a growing sensitiveness on this issue. And in recent years Southern Baptists have become more and more outspoken and active on racial questions.

There exists among churchmen generally, in the south as elsewhere, an increasingly uneasy conscience on the relation of Christian faith to racialism. This conscience has not yet inspired any concerted attack on segregation. But it is significant that, without pressure from the courts, in a number of leading church schools and in many other segments of church life the color line has already been crossed. There is certainly within the churches a strong enough group committed to unrestricted brotherhood to provide an active resistance to the effort to use the churches as "the last stronghold of segregation." While we may not be too sanguine about the attitude of the church as a whole, history reminds us that when it is directly challenged it often responds with surprising conviction and courage.

If and when these efforts to maintain both education and segregation are exhausted—as we believe they will be—we doubt that the people of the south would be ready to abandon the public school system. Governor Byrnes himself has said that he would advocate ratifying the South Carolina amendment only if a suitable method for operating a segregated school system could be found. The verdict of future historians may well be that, despite many signs of its approach, a nonsegregated society came quite unexpectedly to America in the latter half of the 20th century.

The Immortal Hope

By Robert James McCracken

THAT THERE is a life beyond death is one of the most universal convictions of the human race. Sociologists report that it is more widespread even than belief in a God or gods. Men have difficulty in reconciling themselves to a theory involving their own ultimate extinction. Their hope of immortality is intuitive and inbred. The intellect, the heart, the conscience demand it. There is an undiscourageable, inextinguishable assurance in man, rooted in something which he feels is of the very essence of his being, that death cannot be the end.

> Thou wilt not leave us in the dust.
> Thou madest man, he knows not why.
> He thinks he was not made to die.
> And Thou hast made him: Thou art just.

That is a conviction common to many religions. It is at the heart and center of the Christian religion and is sustained and supported there by four beliefs: the first, the imperishableness of love; the second, the nature of man; the third, the character of God; the fourth, the resurrection of Christ. Let us glance at each in turn.

Imperishable Love

First, the imperishableness of love. Love is stronger than death. Time and space are powerless to destroy it. In its nature it is, like God himself, immortal. When W. R. Matthews, the dean of St. Paul's Cathedral in London, broadcast four talks on immortality he received from interested listeners some 1,900 letters. About them he commented, "If there is any lesson to be learned from the letters I have had, it is that love is the main source of the desire for life beyond death." The greatest grief of life is the parting of friends, and where a life has been entwined with that of another, the grief beggars description. Love is oneness and cannot endure separation; it refuses to believe that the separation can be permanent.

Robert Browning grounded his faith in immortality on the imperishableness of love. After the death of his wife he wrote:

> O thou soul of my soul! I shall clasp thee again.
> And with God be the rest.

If he was mistaken, if we are never to meet again those who have gone from us, if death writes *finis* over everything, it is indeed the greatest of all evils. It leaves in the heart an aching void that nothing can ever fill. But that is not the Christian conviction. Said William Penn: "They that love beyond the world cannot be separated by it. Death cannot kill what never dies, nor can spirits be divided that love and live in the same divine principle. If absence be not death, neither is theirs; death is but crossing the world, as friends do the sea; they live in one another still."

There you have the persuasion of the first Christians. Do you want to know how they laid hold of the triumphant assurance which has ever since been the inspiration of

multitudes? It was because they were certain that they were bound indissolubly to their Risen Lord by the bonds of a love that was stronger than death. Their love for him, and even more his love for them—that was the foundation of their hope. So we have the sublime peroration of the eighth chapter of Romans: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Sacredness of Personality

Now let us pass to a second consideration. The Christian hope is grounded not only on the imperishableness of love but on the nature of man. One of its foundational elements is the value of every individual in the sight of God. Christianity affirms that man is made in the image and likeness of God and that he has in him the breath of divine life. It stresses the incalculable worth of human personality. "What," asks Jesus, "shall it profit a man"—not a rich man, not a wise man, not a good man, but a man—"if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?" "There is joy in the presence of the angels of God over one sinner that repenteth." If man has such value it is surely inconceivable that death should be the end of everything for him, that he should be blown out of existence as a candle is blown out, that he should be obliterated and annihilated. It is not only inconceivable; it is irrational. As one thinker after another has expressed the matter, if there is no other life, then this world is a stupid joke. And whose joke?

Readers of Olive Schreiner's *Story of an African Farm* will recall how Bonaparte came upon Waldo when he was engrossed over a little mechanical device, an affair of wheels and chips of wood which it had taken the lad nine months to put together, and how after making a show of interest in it, Bonaparte tramped on the machine and crushed it in the sand. Is that how God treats human personality? Will he do what we loathe and despise a Bonaparte for doing? Do you remember how Jesus states the case: "If ye then being evil know how to give good gifts to your children, how much more your heavenly Father"? A parent would never consent to the extinction of a child. Is God likely to think of such a thing? Jesus will not have it so.

Because of What God Is

And not only because of the intrinsic nature of man but because of the character of God. Jesus' faith in immortality is an immediate inference from his faith in God as Father. Take what he said to the Sadducees who did not believe in the resurrection from the dead. God, he told them, is not the God of the dead but of the living. That is implicit in the fact that he said to Moses, "I am the God of Abraham and of Isaac and of Jacob." God was the guardian and guide of those men. He watched over and protected them all their life long. What for? Was it to see them wither and wilt and die? Could he be content to leave them in the dust? No, says Jesus, nobody who knows what God is can tolerate such a conclusion. Everything, you see, is grounded on the character of God, on his goodness, his faithfulness, his fatherliness. It would be a denial of God's own nature if his children could be overcome by death.

To enter into fellowship with God is to enter into a relationship that death cannot enter. He to whom God has given his friendship is one with him forever. A God who at the last could leave men in the grave would not be the God whom Jesus knew. "Would it not be blasphemy," wrote Wordsworth in his bereavement, "to say we have more of love in our nature than He has? The thought is monstrous; and yet how to get rid of it except upon the supposition of another and a better world, I do not see."

So we come to the foremost ground of the Christian hope—the resurrection of Christ. The first disciples were never unmindful of the factors we have been taking into account—the imperishableness of love, the intrinsic nature of man, the character of God—but the rising again of their Master from the grave was the event that first begot in them a lively hope of resurrection from the dead. He had overcome death; he could not be holden by it; he was living in the power of an endless life; and by his rising again he had abolished death and brought life and immortality to light. Nowhere do we find them arguing from a general resurrection to the resurrection of Jesus; they see in the resurrection of Jesus the guarantee of their own. "But now," cries Paul, "is Christ risen from the dead, and become the first fruits of them that slept." And again, "God both raised the Lord and will raise up us through his power." And again, "If we have grown into him by a death like his, we shall grow into him by a resurrection like his." That is the Christian faith. And what a faith it is!

> It makes the coward spirit brave
> And nerves the feeble arm for fight,
> It takes the terror from the grave
> And gilds the bed of death with light.

Those who have made it their own can lift up heart and voice in the triumphant affirmation of the Te Deum: "Thou art the King of Glory, O Christ . . . When thou hadst overcome the sharpness of death, thou didst open the Kingdom of heaven to all believers."

The Face of the City

HE set his face to go to Jerusalem.
And the city set its face against his coming,
Rearing the cliff of its brow
Against the advance of his steep law.
For the stones of the temple
Were eyes whose light was darkness.
One stone upon another, not yet thrown down.

Now to the American city he sets his face to go.
Will there be only a shallow penetration of hosannas
Into the canyon streets?
Will the steel and glass remain stern?
Will the babel of tongues not find the right Name?
And will the wind sing through the tops of the high towers:
"One stone upon another, not yet thrown down"?

EDITH LOVEJOY PIERCE.

Fourth in a Series of Articles on Christian Vocation

Mind the Light!

By John R. Hedquist

ON TOP of the steeple of Mount Olivet Lutheran Church in Minneapolis there is a cross, which is lighted at night. I never see its beams, but I gratefully remember the first sermon I heard in that church, a decade ago. Reuben K. Youngdahl, the pastor of Mount Olivet, chose as his theme that night "Mind the Light." To mind in the sense of to obey, to remember, to nourish: that is what I have been attempting to do for the past ten years.

In the beginning there was God. But it was dark. And God said, "Let there be light." This has been my personal experience as well as that of our universe. By the clear brilliance of this light how murky does our living appear, in its steady glow how fitful seem our endeavors. But also how it gleams, always a bit ahead, on the path we travel, lighting our way as we go forward step by step.

The Whole Meaning of Life

I have learned many things in the past ten years. The all-inclusive one is that that light carries the whole meaning of life. It is the very purpose of our being. In it is the essence of Christianity which has been handed down to us since the birth of Christ almost 2,000 years ago.

Unless one has had a tremendous personal religious experience, in order to mind the light one must start with faith and discipline. At any rate that was my belief and my action when I decided to face about and live my life on a Christian basis. By discipline I mean, among other things, reading the Bible, learning how to pray, attending church. By faith I mean a firm conviction of the truth of the Word of God, a belief and trust exercised toward God.

I tried to analyze my living conditions. How many associations in my daily life served to inspire me, to draw me to higher levels? How many pulled me down? I think it will surprise you if you try this analysis on yourself. There is almost nothing in the average business day which is inspiring. How much time then is spent on the good?

How Much Time?

Let us be practical. If we are serious about this business of Christianity let us take an honest look at the amount of time we spend in the practice of it. Assuming that the average church member attends the weekly services three Sundays of each month, the time spent would amount to approximately 3 hours per month or 36 hours per year. At that rate, how long would he need to live in order to learn much about Christianity? A thousand years? What would happen to one's business if one spent so little time on it? What kind of living would we have if we worked only one week per year?

The goal to be gained in the practice of Christianity is not profits, gold or even worldly success. Instead, to live as a Christian is the real purpose of our existence on this earth. The sense of fulfillment of this purpose is the only reward we need. It follows that if you are a reasonable person and if you desire to be a good Christian, you will decide to spend as much time as possible on it. What will you do first?

Right near you in your local community there is a church. Perhaps you are already a member of it. Make an appointment with the pastor. Instead of asking him to help you, tell him that you intend to help him. Think big! Plan big! Let him know that you are deadly serious about building a better and larger church membership, a better community. Tell him that you are going to devote time and effort to assisting in all the work of the church that needs help.

As you plunge in, doing whatever your talents enable you to do, time and money will be forgotten. Right here you will receive your first thrill. You have perhaps shot up your pastor's blood pressure as he sees that you are no flash in the pan but are serious about this business of Christianity. Don't worry about stature, but go to work where you are needed—in the Sunday school, as an usher, a deacon, a trustee, in the choir, the men's club. Attend to every duty assigned to you and use every talent you possess in whatever capacity you are asked.

A Succession of Opportunities

After you have worked in this way for a time within your church, you will find that you are led into the work of the community. The work may be of a political nature, in the field of social service or in any other service to your fellow man. One effort successfully made leads on to another. So a succession of opportunities will open to you.

I started by being elected by the congregational meeting of the church as a delegate to any organization which might afford us an opportunity to get cross-town bus service. Our community had no such service. Getting it would help the attendance of our church immeasurably. I had the proxy vote of our entire membership, but at first did not know what to do with it. After a few months a community meeting was held for organizational purposes in our section of town. Here was my opportunity to make the cross-town bus service an issue. I found myself elected president of the community council and after numerous meetings our bus line became an actuality. The community council accomplished other good things, among them planned recreation at Halloween. This dangerous time for youth, which had resulted in five young men being jailed the previous year, then passed with no property damage and no tragedy to mar its fun.

The work of the community council led to my being asked to give leadership in the organization of first-voter clubs. Those young men and women who were voting for the first time needed to be aroused to their duties and responsibilities as well as their privileges as citizens. The work in this field led to a contact which now has me serv-

ing on the world relations committee of the Minneapolis church federation. Also I serve as a member of the National Board of Evangelism of my church.

You see the chain of events: starting from my desire to serve as a Christian worker and to spend real time on it, I was led directly into political and social work. This can and will happen in a smaller or greater way to anyone who commits his life to God.

A Love Story

You mind the light and from it you begin to cast your shadow. This shadow falls upon some boy, some neighbor, some friend, some business associate, your loved ones. Self is more and more forgotten as you learn that God is your partner in whatever problem arises. You are aware of a budding romance with God.

Many, many times man's approach to God, by his grace, has been compared to a love story. That is exactly what it is—a love story. For you, God is in all and through all and by all, and without him there is no savor in anything. When you are in love, your greatest thought is to be of service to the loved one. From this feeling stems the service to church and community of which I have been speaking. When you are in love you love all things which pertain to the loved one. From this feeling flows your charity toward your neighbors, your sympathetic understanding of them and their problems, your feeling of the kinship of all peoples. When you are in love your greatest delight is to be in the presence of your loved one. Thus you learn to pray—not only to talk to God but to let him answer you.

The Greatest Work

I have come to believe that the greatest field of service by laymen, but one scarcely touched by them, is prayer. While I am a businessman and believe in accomplishing things and truly believe that faith without works is an anomaly, still I feel that the greatest work is prayer. We strain and try too hard instead of letting the power of God flow through us. I have come to believe in intercessory prayer. It is doubly powerful, for it not only brings good to the recipient but also great spiritual education and development to the one who prays.

After I became active in church work I made a very big discovery. I learned that three women had prayed long and ardently that God should put his finger on me, that I should change from being a non-church member into an enthusiastic worker for God's Kingdom. Since that time I have been one of several people who prayed long and ardently for the conversion of a family group most dear to us. Our prayers continued daily for several years. This spring the baptism and confirmation of this family are taking place. You see one must be consistent and pray fervently with faith, sometimes for a long time; but it is evident that God does answer prayers and that great good can be accomplished if we but pray with all our hearts. May I relate one more personal experience? I humbly asked God for certain goals of achievement. These goals were reached in due time, way above and beyond my expectations—"pressed down and running over."

It is very difficult to put into words the effective power of prayer, but I have experienced the wonders of it sufficiently that I repeat: the greatest field open to the laity is the field of prayer. Just as faith without works is dead, so I believe from prayer come works. Prayer brings a larger vision and a greater faith. If anyone had told me when I was a babe in Christianity that within a few years I should be helping to found a youth camp on nothing but faith, I certainly would not have believed it; but that is exactly what happened. I, a so-called hardheaded businessman, put money and effort into a project where there was no capital, no site, nothing but a vision of the youth of tomorrow and its need today.

Happily this small beginning has resulted, under our great leader, Dr. Reuben K. Youngdahl, in a church camp where we have a camping season of eight weeks in an atmosphere of beauty and devotion. Each of the several hundred campers who spend some time there participates in study, play and daily devotions. I have seen parents, visiting this camp and hearing, perhaps for the first time, their own children praying freely to God, listening with tears streaming down their faces. Our youth need more training of this kind. The laity of our churches can do no work more rewarding than work for youth. When we consider the world our young people are facing, we know they need to be well armed in faith and devotion for the future.

I have touched upon a few aspects of my experience in faith and in works because it is only through my own living that I can suggest fields of service for others. I believe, however, that each person must have his own experiences and that they vary with each individual.

I have been asked from my experience to suggest new fields of endeavor for the laity, but I find that I am not too concerned with fields of endeavor. I am concerned with the change, the development, that comes in the heart of a man when he lets God take over his life. It is then not what he *does* that counts, but what he *is*. All things result from what he is. Too many good things are done in a bad way, through pride or self-glory, and somehow the result is polluted. A man's influence comes more from what he is than from what he does. People see past his words, past his acts, to what he is within. You cannot fool them. What the world needs is people who are right inside. Mind the light!

Rebirth

EVEN as the angels sang of joy upon the earth,
Mary remembered still the straining breath,
The pangs of birth,
Knowing she had faced through pain
The kindred element of death.

And later that child who had come to bless would say,
"Except a grain of wheat fall to the ground and die,
There is no other way
To life"—as if already he saw his cross against the sky.

The germ of death is sown
In heart and flower,
The seed of life is blown
On the dark and fruitful wind
To rise again in the triumphant hour.

EDITH WARNER JOHNSON.

APRIL SURVEY OF BOOKS

The Crux of the World

JESUS CHRIST AND HIS CROSS. *By F. W. Dillistone. Westminster, $2.50.*

IN HIS earlier work, *The Significance of the Cross,* the author delved deeper into the doctrine of the atonement. This study can well be included in the category of writing for "the common reader." It is a collection of devout meditations, classified under various titles ascribed to Jesus, such as "Savior Hero," "Great Shepherd," "High Priest." They contain helpful references from the Old Testament, literary allusions, hymns, and four classical passages, from Paul, the author of Hebrews, and I Peter, arranged as poetry rather than prose.

Dr. Dillistone, now canon and chancellor of Liverpool Cathedral and formerly a professor of theology in both Canada and the U.S.A., with the hesitant certainty of scholarship, is familiar with all the dogmatic uncertainties of the subject and exercises restraint over what easily could lapse into the mystical.

His references to McLeod Campbell's *The Nature of the Atonement* and to Horace Bushnell's *God in Christ* should ever sober us with the paradox that the doctrine of the cross has probably exhibited more of the *odium theologicum,* and less of the Christian spirit, than any other conflict of belief. The former great soul was deposed from the ministry at the presbytery of Dumbarton in 1831 by a vote of 119 to 6 for teaching "universal atonement and pardon through the death of Christ contrary to the Holy Scriptures and the Confession." Bushnell called down upon himself the wrath of the "Association of Fairfield West." The New England saint was charged with subversive doctrines "captivating to the carnal mind but destructive of faith and ruinous to the souls of men."

When we remind ourselves that in these days, within the confines of only a terrestrial world-to-come, a dominant concern is *kenshisho,* dangerous thoughts, and "brainwashing," with the East conducting periodical purges and the West spending fabulous funds to ferret out political and economic heretics, the phenomenon becomes less strange, although still inexplicable. There remains, however, an uneasy thought that what we now acclaim as religious tolerance might be but rationalization on the part of those who, more realistically, should be called "light half-believers of casual creeds."

At the risk of oversimplification, one or two reflections stimulated by this book may not be entirely out of place. It was none other than the great Archibald Hodge, the Princeton theologian, who once wrote: "All theology must be theocentric, and a great deal of confusion of thought arises from substituting words for thoughts in the pious claim in vogue nowadays that all thoughts must be grouped Christo-centrically."

Is it not just possible that the existence of the young man (quoted by Dr. Dillistone) who in "cathedral-conscious France" betrayed total ignorance of a wayside cross and asked what it was can be partly explained by the tendency to isolate and abstract the passion of Jesus from the total presentation, which is that "God was in Christ reconciling the world unto himself"?

Again, both in Paul and in the words placed on the lips of our Lord in all the Gospels, the cross is interpreted as a principle inherent in life itself, and as consonant with the nature of things—the grain of wheat that dies, the hen that gathers and protects her brood—and with the fundamental law that only he who loses his life shall find it.

Singularly enough, as it was the great Layman who wrought this salvation, so it was two laymen, Matthew Arnold and Albert Schweitzer, who especially discerned and emphasized it—the former in what is termed the doctrine of the necrosis (cf. his *Literature and Dogma*), and the latter in the identification of the believer with the "dying and rising again with Christ" (cf. his *The Mysticism of Paul the Apostle*).

When all the theories of the cross are recounted, there would seem to be a clear line of demarcation. There are those, on the one hand, that are not immune to intelligence, in which "the Lamb slain from the foundation of the world" is lifted to such an elevation that it is a relationship of God to God. There are those, on the other hand, which become conceptual and yield a universal and verifiable experience, alike for all who inherit the Christian tradition and for those who do not.

W. P. LEMON.

Apostle or Elder?

A COMPANION TO ST. JOHN'S GOSPEL. *By J. Stephen Hart. Cambridge University Press, $2.00.*

THE AUTHORSHIP OF THE FOURTH GOSPEL. *By H. P. V. Nunn. Alec R. Allenson, Inc., Chicago, $2.00.*

LIKE a long quiescent and apparently extinct volcano, the critical questions about the author, the origin and the nature of the Gospel of John open up from time to time and come to life again.

In the academic circles in which I got my training it was felt that these questions were essentially answered. It was usually assumed that the Gospel was not written by the Apostle John, although just who wrote it was a question which had no certain answer; and as a historical document it was considered far less reliable than the Synoptic Gospels, because its author seemed to treat historical facts with a cavalier disdain for accuracy and to use them only as vehicles for the expression of his deep spiritual insight into the Christian gospel. This book presented the most mature view of the Christian faith to be found in the New Testament, but the chronicle itself was to be regarded as a highly artistic literary construction. It should be considered as religious fiction. While it was usually given a setting in the Greek environment of Ephesus not far from the end of the 1st century, the question of who wrote it was largely irrelevant.

The two books under review remind us that the volcano is still very much alive, for they both repudiate these views and attack them with all their might.

While aged Bishop Hart of Wangaretta writes in the form of an argument, his work is far more a testament, for he died the day after the printing of his book was completed. He had reached the age of 86, like the venerable Polycarp, who figures prominently in these discussions. The bishop had been inspired by the ideas of Darwinian evolution and felt that here was the most convincing proof of the truth of Christianity. He sees the evolutionary series coming to its culmination in the Incarnation. There is no difficulty in believing in miracles, for God who created the natural order is also its ruler. He had come to this view as a result of three instances of miraculous healing which, he was certain, had occurred in his own ministry. His book gives a running commentary on the entire Gospel.

Nunn's volume is a scholarly work of the first order. He is very much at home in the literature and history of the early Christian centuries, as well as in modern Johannine scholarship. I do not know of any other book which summarizes all the tangled discussions so concisely. The burden of his effort is a valiant attempt to validate the tradition that John the Apostle resided at Ephesus and there wrote the Gospel. There is a strong external tradition to this effect. It runs from Jesus to John to Polycarp to Irenaeus to Tertullian, who is the first writer to put the view into so many words, yet it is clear that Irenaeus was actually the first to show that he had drawn this conclusion. Irenaeus says that as a child he had known the aged Polycarp, who had in his youth been a disciple of the Apostle. So the argument revolves about the accuracy of Irenaeus' memory.

Then there is also the tradition from Jesus to John to Papias to Eusebius which seems to establish the presence at Ephesus of another John, known as the Elder. This Elder, many scholars believe, has been mistaken for the Apostle, who actually was never at Ephesus. This is the most difficult evidence for Nunn to face. He allows the possibility of the Elder, but still maintains that the Apostle John lived there and wrote the Gospel. He discounts the rather vague evidence of the early martyrdom of John.

It appears doubtful that the external evidence for the authorship of the Gospel is likely ever to receive an entirely unambiguous interpretation. This anomalous situation arises out of the enigma of the "beloved disciple." Although, without exception, all historical books of the Bible are anonymous—no biblical person ever claimed to have written one of them—

either the author of the Gospel or editors have by means of this device of the "beloved disciple" made an oblique suggestion as to who wrote the book. But is the suggestion correct, and who was this famous disciple? Generally the church has said John the Apostle, but at least one writer, Noack, thought he was Judas Iscariot, and Filson has recently argued that he was Lazarus. So the question of authorship still remains shrouded in the same mystery in which the Gospel itself leaves it.

— S. Vernon McCasland.

Pluralistic Integration

The Taming of the Nations. *By F. S. C. Northrop. Macmillan, $5.00.*

THIS IS a book no thoughtful person should pass by even though he may find some of Northrop's vocabulary on the heavy side. The subtitle, "A Study of the Cultural Bases of International Policy," shows part of the book's timely practical intention. It also enters the field of comparative religion. Northrop undertakes a threefold task: (1) to specify the normative inner order of beliefs and habits which is the living law of each national or cultural group; (2) to determine the relations between the normative ideologies of each nation or cultural group; (3) to frame a foreign policy and an international law in the light of the other findings.

This is an ambitious task and on the whole Prof. Northrop carries it through quite persuasively. Whether the distinctions between Oriental and Occidental ways of viewing man and the cosmos are as sharp as he sometimes suggests is a matter on which discussion should continue.

Isolationism is declared to be folly, power politics is exposed realistically for what it is, and the necessity for moving forward to an effective legal order is eloquently outlined. The failure of most Christians to accept the basic presuppositions of cultural pluralism are shown to be equivalent—from the Oriental point of view—to cultural imperialism. Even Toynbee comes under attack on this score. The Protestantism of Luther is criticized as a retreat from the concept of man as a citizen of the universe to a concept of man as citizen of the "folk" or tribe. Subsequent German romanticism combined with this tribalism eventuated in Hitlerism. The Roman church, on the other hand, had failed to distinguish its spiritual value of legal universalism from absolutism, thus paving the way for the Germanic revolt and the fragmentation of Western civilization. Modern nationalism is a by-product of the retreat from universal man to tribal man.

What is happening in the Orient, Northrop points out, is not nationalism but a resurgence of culturalism. Because the Orient has suffered badly from the Occidental imperialists (political, economic and theological), Orientals tend to side with each other against the Occidentals even when on logical grounds their cause would seem closer to the cause of Western democratic ideals. Northrop's interpretation of the dilemma of Nehru is very suggestive at this point.

When Westerners call for the Christianization of Japan or the Christianization of the Orient, Asians point out that apparently Western economic imperialism is simply to be replaced by a cultural imperialism. Communist success in China is partly traceable to their willingness to utilize Chinese folk songs and other non-anti-Marxist social values of the people as a part of the effort to bolster the Asian's feeling of cultural integrity. It is noteworthy in this regard that in India so far the Communists have not used antireligious propaganda.

It is encouraging to find the writer saying unequivocally: "There are other political and cultural beliefs in the world than those of the liberal democratic West for providing the foundations of a truly economic and peaceful world democracy. Buddhism, Gandhi's nondualistic Bhagavadgita Hinduism, Taoism and Confucianism, as well as Islam, are such other ways." A wise U. S. foreign policy will encourage these other ways and cooperate with them. Modern Western Christians must take a tremendous stride in adjusting themselves to the reality of the world situation; they need to discover what is, and what is not, truly universal in their own tradition. The Russians also have a serious blind spot in this regard, as revealed by their unwillingness to enter into UNESCO and discuss objectively the ideological differences between the Communist and the free world.

The weakness of the Marxist-Leninist analysis of history is shown up in a variety of ways, including its bad semantics and its ignoring of the nonmaterial components in the life of human societies, both Asian and American.

Discussion of the United Nations is equally pertinent. Because such abstract words as "peace," "freedom," "well-being" were left undefined in the Charter, no government had any difficulty in signing with a clear conscience. The real weakness of the United Nations, Northrop points out, is not that it presupposes the agreement of the big powers "but that its undefined terminology suggests that the nations of the world have a single economic, political and spiritual ideology for the definition of a common world law, when in fact this is not the case." This monistic thesis does not correspond to the pluralistic situation. World law must rather be based on the fact of "ideological and living law pluralism." The world law should guarantee to each member protection of its particular ideology or norms in its own living-law geographical area. (This would eliminate the need for a veto.) Each member nation would have to submit to the world law institution the specification of its living-law norms. Each would submit for international jurisdiction only that part of its life which is international in character. The only legal and moral basis for police action would be the violation of any other nation's basic living law. Legal experts would have to watch for one thing: whether any nation, in submitting its ideology, claimed that its living law was the *sole* basis for deciding disputes between nations. Wherever an ideology claimed to be an *only* way, the nation submitting it would have to withdraw its prior statement and take an oath to support the principle of living-law pluralism. "All that is outlawed is the use of a particular nation's ideology for the settling of international disputes."

Is it too much to expect Westerners—many of them conservative Christians—to accept the principles of religious and cultural pluralism? This reviewer hopes not but recommends strongly that those who agree and those who disagree read Northrop's volume before coming to a conclusion. Many others should enter into the arena of discussion with the professor of philosophy and law at Yale University. His own contribution is already substantial.

Floyd H. Ross.

Sociology of Israel

Ancient Judaism. *By Max Weber. Translated and edited by Hans Gerth and Don Martindale. Free Press, Glencoe, Ill., $6.00.*

THE NAME of Max Weber is sufficient to insure an eager reception for this translation of the third volume of his famous *Sociology of Religion*. And justly so, for the book merits wide reading and careful study. The translators have rendered worthy service in making it available in English.

As a sociological treatment of Israel's institutions and their evolution, the work is, in a sense, a secular Old Testament history. This is said in no mood of disparagement. On the contrary, it is provocative and stimulating to have biblical history thus stripped of the aura of sanctity with which we commonly invest even its sordid details, and to look at it as contemporaries might have done had they been intellectually equipped for it.

Weber brought to this undertaking his massive knowledge of comparative sociology. His opening sentences set the tone and direction of the work: "The problem of ancient Jewry, although unique in the socio-historical study of religion, can best be understood in comparison with the problem of the Indian caste order. Sociologically speaking, the Jews were a pariah people, which means, as we know from India, that they were a guest people who were ritually separated, formally or *de facto*, from their social surroundings." These sentences provide occasion also for the reader's first demur, for by Weber's own definition it is clear that the Jews were "guests" only in later post-Exilic times; earlier it was the Canaanites who were reduced to "guest status."

The translators have done well to break up the original two essays into four "Parts" which trace Israel's socio-religious development from its early conditioning, through the establishment of the covenant, the work of the priests and prophets, and on into what we are accustomed to call ritual

Judaism. A discussion of the Pharisees is added as a supplement.

For Weber, the covenant idea was unique; there was nothing comparable with its moral and religious idealism among other peoples. With this we may fully agree. Yet he confused matters by his failure to see this also as the result of a long growth in historic times. Its famous expression, the one with which he is concerned, is actually that of Deuteronomy. While on most matters Weber is "critical" even to the point of excessive skepticism, strangely he neglects to recognize that this form of the covenant was unknown prior to the 8th century. And it was then but a sublimation of the national-god idea, which Israel shared with her neighbors, though doubtless with uniquely Hebraic features.

The account of early prophecy is stimulating, not least in its distinction of the political prophets from the "free" group, and of the solitary "seers" from the communal "sons of the prophets." The contrast of Elijah with Elisha in terms of this latter distinction is arresting; but it is also one of the many points where Weber assumed a certainty beyond the meager limits of available evidence. One's mood of dissent deepens when the source of the moral idealism of the 8th and 7th century prophets is given sociological rooting in an inability to secure fees for oracles of doom! Also Weber's full acceptance of the ecstatic theory, which was at its height when he wrote, results in little less than a caricature of the greatest figures of Old Testament revelation.

Somewhere about this point one's most serious misgivings assume rational form. Weber's competence in a field that was not properly his merits generous admiration; yet it becomes apparent at numerous minor points, and some not so negligible, that the work is questionable for lack of that familiarity with detail that is the mark of the specialist. An added weakness, for which certainly Weber is in no sense blameworthy, is that the book is now sadly out of date; very much has happened in the study of the Old Testament in the 30-odd years since this was written.

A convenient illustration is at hand in Chapter VIII, on Israel's intellectual life. The account of the alphabet and of writing in the Palestinian area is rendered completely null by the phenomenal discoveries of the interbellum period. The account of Israel's relations to its contemporary cultures is likewise wanting; much more could be written today, as regards both dependence and uniqueness. This entire treatment of intellectual attainments is deficient in its slight recognition of the wisdom movement, which was—by a too easy generalization—the scholarship of the ancient world and which had a notable history in Israel. However, it is gratifying to note Weber's emphasis on the unparalleled literary genius of the Hebrew writers.

As a translation the book is of mixed merit. In general it reads well; yet far too often the reader is conscious of the German original. This manifests itself in strange spellings of names and in odd transliterations, and occasionally in an awkward expression such as: "II Kings 15:20 which Ed. Meyer . . . has adduced at the time" (p. 16). In a few cases the reader wonders whether the translators have actually understood the German. On page 14 we find "(according to Lakisch)"; surely Weber meant "(as at Lachish)." A few dates have been inserted in the index; it was a generous impulse, but unfortunately the sources followed are now dubious or obsolete.

WILLIAM A. IRWIN.

A Gathered Church

THE ANABAPTIST VIEW OF THE CHURCH. *By Franklin Hamlin Littell. American Society of Church History.*

THE TERM Anabaptist is taken in this book to apply to those in the 16th century who broke with the concept of a Christian society, and yet manifested sufficient cohesiveness to form continuing Christian communities. Their basic principle was that the church should consist only of convinced believers and, therefore, not of children nor of the entire populace in an unweeded community. Church and state must be separate since the state embraces all the inhabitants, but the church only the chosen. A union would be possible, therefore, only in an Anabaptist colony, and even there the state would be deprived of all coercive power because the Anabaptist pattern of life was modeled on the literal application of the tenets of the Sermon on the Mount, entailing pacifism, sharing of goods, and apostolic simplicity.

The great ideal was thus the restoration of the primitive church. The driving force came from the expectation that God himself was about to usher in a new dispensation of the saints. In the meantime every member of the community should be a missionary.

This was the first time in history, after the New Testament period, that the Great Commission was considered to be incumbent on every Christian. The communities thus formed have persisted until now among the Mennonites and the Hutterites. The fervent hope of the early period has waned and the Great Commission is no longer binding upon all. In Europe accommodation has been made to the prevailing pattern of society. In the United States this has been much less the case, and in certain instances isolated agricultural communities have maintained themselves where the conflict is not simply between the church and the world, but between the 16th century and the 20th.

The author regards the survival of these groups as being less significant than the Anabaptist contribution to the concept of the church as a voluntary society separate from the state. Obviously, this idea has come to be the American pattern. The work is carefully documented, prefaced by a historiographical survey and concluded with a critical apparatus. The author himself does not come from any of the Anabaptist groups and is motivated not so much by an urge to vindicate their memory from aspersions as to assess their significance in the total life of the church and of the American nation. This is a significant appraisal.

ROLAND H. BAINTON.

Campus Fiction

THE STONES OF THE HOUSE. *By Theodore Morrison. Viking, $3.50.*

LIFE on any college campus offers a challenge to the novelist who wants to find out how well he can write satire. The irresponsible students with their childish antics, a screwball or two on the faculty, and, funniest and saddest of all, the alumni with their truncated ideas of educational processes—there is familiar material that will amuse both those who have attended college and those who have not.

The author of *The Stones of the House* presents these people in the flesh, along with the instructor who courts pal-ship with students by indiscreet leaks from faculty meetings, the office secretary with super-unstable emotions, and the co-ed who stalks her man with unflagging energy. But he has not written an amusing book, any more than *Jane Eyre* is amusing. He has not created type administrators and teachers with impregnated peanuts for brains and pieces of quartz for hearts, the kind of characters that make you wonder how any youth could ever have received inspiration from his college experience, such as you and I know we did receive. This is a story that arouses in the reader pity for the failings of the men and women who people its pages, and admiration for the revelations of human dignity that show up in unexpected places. In their everyday living, built on a schedule of pleasant and unpleasant tasks with pleasant and unpleasant people, they manage to meet with tragedy, humor and lyric poetry.

The college is called Rowley University, probably located within a 300-mile radius of New York city. Its acting president is Andrew Aiken—"Andy" to his faculty colleagues, out of whose ranks he has been chosen to occupy this temporary elevation. He tries to think that he does not want to be president, but when someone tells him that another man has been chosen he experiences a violent shock. This desire was based on two things, his faith in himself and his feeling that his wife, Connie, wants him to be president. Connie Aiken is too good to be true. She is certainly an ideal woman for the wife of a college president. Their daughter, Sally, is sweet and young and as sensible as her years will permit.

This story is told largely by the stream-of-consciousness technique, the printed thoughts of a good and interesting man. The action takes place within a few weeks of the spring of a recent year. This brief space of time contains a vast amount of action, physical and mental; but perhaps any college president could tell us that the number of problems coming to his desk in a single day add up to a devastating amount of

work in a month's time. The story is not overcrowded with characters, and once a character has been introduced you may be sure you will meet him again, as the closely knit story weaves in and out like a tapestry pattern.

Theodore Morrison should know the ins and outs of college life, as he has been on the Harvard faculty for a number of years. He should know how to write a story, as he is professor of creative writing. And he should be a judge of good writing, for he has been head of the Bread Loaf Writers' Conference for the last 20 years. This is his first novel, following two volumes of verse, so we are not surprised to find passages of poetic prose which add to our enjoyment of this engaging study of modern American campus life. PEARL MAHAFFY.

Political Gnosticism

THE NEW SCIENCE OF POLITICS. *By Eric Voegelin. University of Chicago Press, $3.00.*

THE THREAT to civilization, says Dr. Voegelin, is Gnosticism. The empires which drop their victims with a bullet in the neck are Gnostic empires. However, Gnosticism is also part and parcel of Western progressive society. Thus the evil of the totalitarian and of the liberal world is one. Yet there is a ray of hope: the English and American political communities are endowed with tradition-rooted institutions which represent the truths of the soul. They are also existentially strong powers. One may expect that they will rally to repress Gnostic corruption and restore the forces of civilized life.

This is the word imparted to Christians in this vastly learned series of lectures published under the title *The New Science of Politics.* The book is a lodestar to thinking men who seek a restoration of political science on the classic and Christian basis. Dr. Voegelin's volume has nothing whatever to do with that so-called political science which is a handmaid to party and faction.

The basic idea in this volume is Gnosticism. Therefore a definition is in order: Gnosticism is a system which teaches that knowledge, rather than faith, is the greatest good, and that through knowledge alone salvation can be attained. It is a pernicious doctrine. Alas, it permeates our society to its roots. Totalitarianism represents its most developed form. What are its characteristics? They are "disregard for the structure of reality, ignorance of facts, fallacious misconstruction and falsification of history, irresponsible opining on the basis of sincere conviction, philosophical illiteracy, spiritual dullness, and agnostic sophistication."

A Gnostic society is a society which seeks imminent salvation in material terms alone. The author refers to the late Harold J. Laski's dream of "salvation for the masses by fulfillment in this life." The species of fulfillment Laski envisioned is, in Dr. Voegelin's words, "the feeling that [each man] is making his contribution to society according to his ability, compensated by a weekly paycheck."

The disastrous notion rooted in Gnostic societies, both Westernized and Soviet, is that "there are no problems of human existence in society except the imminent satisfaction of the masses." In societies which have surrendered to Gnosticism in totality, the author asserts, "political analysis tells you who will be the winner, so that the intellectual can advance in proper time to the position of a court theologian of the Communist empire."

Dr. Voegelin's reading of political history is encouraging in that he stresses that "Western society is not all modern but . . . modernity is a growth within it, in opposition to the classic and Christian tradition." Quite properly, he treats leftist wave-of-the-future talk as "an impertinent piece of Gnostic propaganda at both its silliest and most vicious." The lines of Christian resistance to the enemies of the spirit are indeed strongly defended. Gnostic activists face stalwart opponents. Workers against gross materialism and materialistic interpretations of life and culture are numerous in our land and abroad. In this world are courageous individuals who are engaged in a struggle against whatever may attempt to cause us to cannibalize our spiritual traditions. The death of the spirit is not to be easily accomplished. In fact, one has reason to hope, for actions generate reactions. As Dr. Voegelin asserts in his book, one knows that there is a "reasonable assumption that the reaction against Gnosticism will be as worldwide as its expansion."

A very considerable portion of this book is devoted to the problems of political representation and existence. Many of the author's statements are like blows with an ax against the trunk of our loose political thinking, especially insofar as our notions on party organization and parliamentary symbols are concerned. His basic observation is that Americans do not cast a glance beyond the symbols of political life and are pleased to take the forms of representative government as a sign of true existence. He notes (with much truth) that "our own foreign policy was a factor in aggravating international disorder through its sincere but naive endeavor of curing the evils of the world by spreading representative institutions in the elemental sense to areas where the existential conditions for their function were not given." His over-all criticism of our statesmen and policies is that they display "a massive resistance to face reality, deeply rooted in the sentiments and opinion of the broad masses of our contemporary Western societies." This is an excellent illustration of the hold Gnosticism has on our lives: Americans have no desire whatever to acknowledge bitter truths in international affairs.

This book accomplishes precisely that which Dr. Voegelin says is not customary today—the pursuit of "a theoretical problem to the point where the principles of politics meet with the principles of a philosophy of history." This is not a simple, straightforward book. The vocabulary is technical and the style involved and difficult. Nonetheless, it is concerned with verities; it is a significant accomplishment in the retheoretization of our age.

ANTHONY HARRIGAN.

Books in Brief

BACK DOWN THE RIDGE. *By W. L. White. Harcourt, $3.00.* This is a reportorial account of how men fight in Korea, how they get wounded ("clobbered" seems to be the current term in the G.I. idiom), and what happens to them after that. Though the phrase "police action" is now obsolescent if not obsolete as a description of the unpleasantness in Korea, it is perhaps not superfluous to say that such facts as are here narrated and described vividly demonstrate that this is a war. White's method, here as in his earlier and widely read *They Were Expendable,* is to avoid argument and generalization and to focus attention on specific individuals. The idea that he wants to burn into his readers' minds is that casualties at the front are not just statistics. They are people. In such a phrase as "100 casualties," the multiplier is clear enough. Everybody knows about what "100" means. But the product is only vaguely apprehended because, speaking generally, we do not know what is being multiplied; we do not really know what *one* casualty means. That is precisely what White tells. In clear and unemotional language, like the good reporter that he is, he presents facts that should be deeply moving.

HE THAT GATHERETH. *By James W. Kennedy. World Council of Churches, 156 Fifth Ave., New York, 50 cents.* Dr. Kennedy, rector of an Episcopal church in Lexington, Ky., wrote an excellent pamphlet-sized account of the organization meeting of the World Council of Churches at Amsterdam in 1948. The present booklet gives an equally excellent descriptive, selective and interpretative account of the Faith and Order Conference at Lund in 1952. Though published by the office of the World Council, it is, I judge from its character, not in any sense an official report but one individual's record of how the conference appeared to him and of those features of it which seemed to him most important.

WHAT GOD HATH JOINED TOGETHER, AN ESSAY ON LOVE. *By Gordon Thibon. Regnery, $2.50.* Translated from the French, this "essay" still carries marks of its origin in the special kind of sententious clarity that is the mark of many of the better French writers. That it suggests Pascal is not wholly due to its second part's being cast in the form of *pensées.* From the fact that the author was started on his writing career by Jacques Maritain, I judge that he is a Roman Catholic; and the fact that he was later encouraged by Gabriel Marcel suggests that he has existentialist leanings. Be that as it may, he thinks clearly, writes well, and has a sound sense of human values. W.E.G.

CORRESPONDENCE

Unofficial

SIR: As an intermittent reader of the Century, I was very deeply hurt, as well as surprised, to see the notation in your Jan. 21 issue in which you criticized the publication of the [congressional] chaplain's prayers. I do know that persons—including many members of Congress and also myself—appreciate having volumes of this type. They bring back associations and memories which have contributed very materially to the approach which those of us who are working on Capitol Hill like to make to our work.

This makes the comment so difficult to understand, unless you happen to be one of those who would favor pulling the chaplains out of the armed services and dispensing altogether with prayer in our official life. If this is so, of course I differ with you completely and must congratulate the atheists and communists for a convert to their point of view!

Ernest F. Griffith,
Director.

Legislative Reference Service,
Library of Congress,
Washington, D. C.

[We objected, and still object, to the publication in book form at public expense of prayers made by a chaplain of one of the houses of Congress. The expenditure of public funds for this purpose would not, in our opinion, withstand a test in court.—The Editors.]

Blast from Korea

SIR: In your issue of Jan. 7, p. 20, appeared a fascinatingly pharisaically smug letter containing the inane statement: "How anyone who is not a pacifist, socialist and prohibitionist can profess to be a Christian is a conundrum to me." It is a conundrum to me how anyone making such a statement can profess to have any intellect or an appropriate humility, no less a vital profession of Christianity.

That Christianity is synonymous with pacifism is a proposition that remains to be proven. The book of Revelation has no hesitation in describing the wars of the forces of God against those of Satan. As Christian men and women we must defend our faith against the rages of the ungodly hordes and strive to turn them back just as Charles Martel turned back the infidel hordes centuries ago. It is our Christian duty to defend our homes and loved ones against the evil that attacks us from without (no less that which attacks from within) and at the same time pray and work to win the human agents of these very forces over to the side of the ever-living Christ. War is the judgment of God upon a sinful humanity and from this judgment we must learn to live and believe and teach Christ and him crucified.

The very suggestion that socialism, or any other economic system, is in any way connected with the teachings of the Master is a blatant confession of the twin heresies of human pride and materialism. Christ was not crucified on a golden cross. To identify him with any economic system is an attempt to put human devices and wisdom on a par with the everlasting infinite power of Almighty God. The teachings of Jesus transcend such petty human bickerings. Our job, as individual Christians, is to practice Christian stewardship, remembering that everything has come from God and we will be held responsible for administering our allotted portion.

The letter in question ends with a wish for a "Damascus road experience." Too many Christians spend their time in pious wishing. May I earnestly pray that all of us may have such an experience and that strengthened by prayer may we go forward to give our witness for the "unknown God" whom the world is so desperately needing. Let us turn wishes to prayers and, with the help of God, prayers into action.

Jon M. Lindenauer,
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7th Div Admin Ctr (17),
APO 7 c/o Postmaster,
San Francisco, Calif.

Korea Punishment for Our Sin

SIR: In your March 11 issue are 23 letters in answer to your question, "What shall we do about Korea?" In those letters are some valuable suggestions, particularly the one that we should begin to rehabilitate South Korea now. But one common defect runs through those letters, with one exception; viz., they leave out God's demand for repentance. God brought on this war as the natural result of our sin, particularly our sin of unbelief and our indifference to the last command of Jesus. Except for our unbelief, each of our churches would be aflame with the Holy Spirit; and except for the indifference of the church to Jesus' last command, there would probably have been no war at all. There is not yet any clear evidence that the church has repented. I would therefore expect that every one of those letters would not only refer to our need of repentance, but make it a point.

John the Baptist initiated a new spiritual era in the world's history by a call to repentance; Jesus sanctioned John's call by repeating his message. Repentance is our primary need. It is no use for us to talk about the value of prayer or the exercise of faith unless we have repented of our sins. "When ye spread forth your hands I will hide mine eyes from you . . . wash you, make you clean . . . cease to do evil." The prophet knew what God wanted.

God brought this war on as the natural result of our sin; and God can stop this war when he sees fit to do so, but he is waiting for his church to show genuine signs of repentance. Of course, some have repented and some have magnificently kept the command of Jesus, but this cannot be said of the church; and this is what God is waiting for. God does not want this war to go on. We who do not repent are responsible.

W. I. Green.

Stanley Bridge, P.E.I.

Fried Communists

SIR: May I call to your attention a paragraph in an article by Patrick Custis Shane III, entitled "The Thirteen Weeks of the U. S. S. Princeton," which appeared in the March 14 *Saturday Evening Post*. This is on page 76: "By close air support, the Princeton boys mean planting napalm fire bombs smack in the middle of enemy troops, sixty yards ahead of our own front lines, at the point designated from a front-line foxhole. This takes a bit of organizing and overhead, but the infantrymen love it. It fries the communists medium rare, and takes the chill off the wintry air for our own boys."

Whatever our opinion of communists—and I am sure I have no use for their tactics—I believe that it is definitely barbaric for a magazine with the reputation of the *Post* to print the phrase, "it fries the communists medium rare," in regard to the use of napalm. To imply further that our infantrymen "love it" ought to concern all of us who are disturbed by the brutalizing effect of participation in war and training for war.

Clayton M. Wallace.

Washington, D. C.

Speed It Up!

SIR: I wonder if Simeon Stylites wasn't thinking only of worthwhile classics in his "Quick, Quicker, Quickest!" (March 4). For my part, many parts of *Quick* could just as well be quicker, and some condensations in *Omnibook* are not worth the words devoted to them. Some plays are almost improved in a radio adaptation to 30 minutes. As a general rule, the pastor who has to meet the radio time limit will be surer to make his concluding sentences count. But please do not cut Simeon to less than a column! Paul R. Gleason.

Dept. of Physics and Astronomy,
Colgate University,
Hamilton, N. Y.

Christian Vocation

SIR: You are to be congratulated on your series of articles under the title "Christian Vocation." How many are there to be in this series, and is it possible the complete set will be published in booklet form?

Andes, N. Y. Martin M. Hyzer.

[Reprints of these articles will be made if there is a sufficient demand. Readers who would like to see the series reprinted will please speak up.—The Editors.]

NEWS of the CHRISTIAN WORLD

Detroit's Lenten Audiences Grow

Attendance at 34th Protestant Series Sets 10-Year Record—Hear State Leaders' Views on F.E.P.

DETROIT, March 11.—To date the 34th series of noonday Lenten services sponsored by the Detroit council of churches have registered the highest average attendance of the past decade. A prominent layman or a denominational executive presides at each day's service. The sermon is broadcast by transcription over a local radio station at 7:15 p.m. Speakers so far have been Robert J. McCracken of Riverside Church, New York city, Raymond I. Lindquist of Old First Church (Presbyterian), Orange, N. J., and L. B. Mosely of First Baptist Church, Pittsburgh. Other guest speakers will be Pres. Benjamin E. Mays of Morehouse College, Atlanta, Ralph W. Sockman of Christ Church (Methodist), New York city, and Eric N. Porter-Goff, provost of Portsmouth Cathedral in England.

Pastors Guests of Chrysler Corp.

The Chrysler Corp. was host to the Feb. 9 meeting of the Detroit pastors' union. B. E. Hutchinson, vice-president of the company and a vestryman at St. Paul's Cathedral, told the 200 ministers who attended that their influence is "second to none" in shaping opinion on the great issues of the day. Mayor Alfred P. Haake of Park Ridge, Ill., a consultant to General Motors, was the principal speaker. He pleaded for preservation of the "American way of life." For their January meeting, the ministers had met at Solidarity House, national headquarters of the United Automobile Workers (C.I.O.). Both meetings aroused wide interest and enthusiasm.

Episcopalians Ask Revision Of McCarran Act

Immediate revision of policies on immigration and naturalization and replacement of the McCarran-Walter act with legislation "more in accord with our American spirit" were demanded of Congress in a resolution adopted at the recent 120th annual convention of the Protestant Episcopal diocese of Michigan. The convention approved the selection of Houston, Tex., as site of the 1955 General Convention of the denomination "provided there are fair and proper guarantees that the human dignity of the Negro delegates will be guarded and that they will be subjected to no humiliation by reason of segregation." The convention voted to establish an annual Whitsunday offering for a diocesan development fund.

Rally Hears State Leaders' Views on F.E.P. Issue

Eight hundred persons attending a fair employment practices "mobilization" in Lansing Feb. 19 received pledges of support for a Michigan F.E.P. bill from Gov. G. Mennen Williams (Dem.) and Lt. Gov. Clarence A. Reid (Rep.) The rally was set up through the cooperation of church, civic, labor and fraternal groups to interview members of the legislature and ascertain their attitudes toward the F.E.P. bill introduced by Rep. Louis C. Cramton (Rep.) of Lapeer. Rep. Ed Carey, Democratic floor leader, has introduced a somewhat stiffer measure. In spite of the hope kindled for a favorable vote on the issue, one speaker assailed as "delaying action" the proposal of some legislators that an on-the-spot study be made of how F.E.P. laws work out in other states. So far no definite action has been taken in the legislature. Bishop George W. Baber of the A. M. E. fourth episcopal district served as leader of the mobilization.

Propose Permanent Community Relations Agency

Mayor Albert E. Cobo has filed with the Detroit common council an ordinance which would replace the mayor's interracial committee with a commission on community relations. The present committee is an appointive body, completely dependent for its existence on action of the mayor. Function of the proposed new commission, a permanent organization, would be to increase understanding and cultivate responsibility for the common welfare. It would also receive and investigate reports of discord and discrimination and endeavor to resolve conflicts. It would consist of seven top city officials and eight private citizens, and would elect its own chairman annually. A committee on group tensions headed by Protestant Episcopal Bishop Richard S. Emrich, president of the local council of churches, has worked hard for the creation of such a commission.

And So Forth

G. Paul Musselman, since 1946 rector of historic Mariner's Episcopal Church and director of the Michigan diocese's Christian social relations department, leaves after Easter to head the new division of urban-industrial church work of the Episcopal National Council's Christian social relations department.

Donald F. Bautz is the new executive secretary of the Bay County council of churches.

The annual report of the Detroit committee on alcoholism reveals that alcoholism is increasing here, with more women involved than ever before.

Warner R. Cole, pastor of Covenant Baptist Church, and Allan MacLachlan Frew, pastor of First Presbyterian Church, are respectively chairman and co-chairman of the sponsoring committee for the Billy Graham evangelistic crusade to be conducted in Detroit Sept. 27-Oct. 25. On the committee are churchmen of widely divergent views.

On March 1 Frank P. Madsen, pastor of Hope Lutheran Church here, was inducted into his new post as first full-time president of the Michigan synod of the United Lutheran Church in America. Pres. Franklin Clark Fry of the U.L.C. preached the sermon.

Charges by the U. S. Senate internal security subcommittee that the Detroit public school system has been "infiltrated by Communists" have been vigorously denied and seem to be pretty well exploded.

G. MERRILL LENOX.

German Churches Debate Television

At Cologne Meeting, Delegates Discuss Ways to Influence Content, Use Medium in Their Programs

BETHEL-BIELEFELD, BRITISH ZONE, GERMANY, Feb. 26.—The Evangelical Church in Germany's television committee and the Bethel Church Radio Center recently joined in sponsoring a conference at Cologne to discuss the churches' attitude to TV. Meeting with the delegates were representatives of newspapers and magazines. There was considerable criticism of the present standard of television programs. It was pointed out, however, that producers are still "feeling their way," and that when the possibilities of the medium have been fully explored and more people trained in its use, high-quality entertainment and cultural as well as religious and devotional programs can be presented. The conference agreed that the church should realize that, being young, television can easily be influenced, and should proceed to take an active part in its development. Churchmen recently had an example of the sort of religious television program that can be devised when Pastor von Bodelschwingh, grandson of Bethel's founder, appeared with two assistants to discuss the work being done at the famous Evangelical center. Worked into the program was an old film, recut and provided with a commentary, telling the story of the institution. While not perfect, the program was an encouraging example for those concerned with having the church make effective use of television.

Church Press Service Covers Theater, Films

Evangelical Press Service, with headquarters at Bethel, is now publishing two new information services: "Church and Theater" and "Church and Film." The former analyzes current theatrical productions, reports on performances, carries critical articles by prominent German and foreign directors, and discusses the amateur theater, puppet shows and the opera. Its aim is to promote interest in good theater on the part of Evangelical congregations and acquaint people in the theater with the attitudes of the church. It is being sent to directors and producers, to Catholic and Protestant church executives, and to the general press.

Encourage Production of Better Films

Similarly, "Church and Film" endeavors to further understanding and interest between the churches and the motion picture industry. The service has been running for some time, but it has now been renovated and given new editorial direction. Bishop Lilje, chairman of public relations for the Evangelical Church in Germany, explains that the church does not aim to censor or boycott any films, but it cannot be indifferent where ethical values are concerned. It will do all it can to assist in the develop-

ment of good films, and will encourage attendance at such films when they appear. "Church and Film" will present articles by representatives of both the churches and the motion picture industry and provide a forum where they can discuss their standards and problems.

Churches Fight Carnival Excesses

The churches have made an effort to discourage excesses in connection with the annual pre-Lenten carnivals. It is a fact that illegitimate births abound in areas where such celebrations are common. There is a widespread feeling that carnivals are particularly inappropriate at this time, when Germany is faced with such serious problems. At Lübeck, near the Soviet zone borderline, the church sent a letter to the town council asking that it refrain from giving any official assistance to the carnival. "A repetition of the happenings at last year's carnival seems to us unbearable when we think of the almost fatal seriousness of the country's situation," the letter stated. At Frankfurt, the Evangelical and Roman Catholic congregations joined in distributing posters with the slogan: "One carnival night not celebrated pays for a gift parcel to the East zone."

Protestants Tentatively Approve Southwest Religion Plan

Roman Catholics in the new Southwest state formed out of the former states of Württemberg and Baden are opposing the constitutional provision for teaching religion in the public schools on a nondenominational basis. [See The Christian Century for March 4, p. 243.] The Württemberg Evangelical synod, however, has adopted a resolution saying that while the church would prefer to have its children educated in Evangelical schools, it regards the new arrangement as a possible solution, provided the promise to strengthen and deepen the Christian character of the school system is carried out. The resolution asks that a clause be put into the constitution providing that the churches shall supervise religious instruction in the schools. According to present plans, teachers are to be members of the denomination to which the majority of the pupils under their supervision belong.

And So Forth

A hundred delegates from west Berlin and West Germany attended a conference sponsored late in January at the Tutzing Evangelical Academy by the German branch of International Christian Leadership. In view of the coming elections, the conference stressed the political responsibility of Christians.

Bishop Dibelius has asked the British high commissioner to consider the case of Freiherr von Neurath on his 80th birthday. Von Neurath, foreign minister under Hitler, is still imprisoned at Spandau as a war criminal in spite of his advanced age and ill health. [See The Christian Century for Jan. 28, p. 101.]

On his 75th birthday Jan. 26, Rudolf Alexander Schröder, who is credited with giving new life to our Evangelical hymns, was honored by celebrations at Bremen and Berlin and creation of a prize named for him. Congratulations were wired to him by Bishop Lilje (from India) and by Bishop Dibelius. Schröder is considered Germany's outstanding modern author of hymns and religious poems and is also famed as a secular poet. FOCKO LÜPSEN.

Denver Area Aids CROP

Colorado and Wyoming Churches Take Active Part in Relief Efforts

DENVER, March 18.—The Colorado-Wyoming branch of CROP (Christian Rural Overseas Program) contributed 1,000 of the first shipment of 30,000 baby chicks sent to Egypt by the Heifer Project March 5 in its efforts to help small farmers of that country improve their poultry. Just now Oscar Lowe, head of the CROP organization in Colorado and Wyoming, and Gertrude Horn, retired missionary to India, are heading a project to collect garden tools which will be sent to India in time for the next planting. They report that last year cotton production in one Indian area rose 50 per cent through use of 300 modern hoes patterned on one sent from America. In recent months practically all local councils of churches in Colorado cooperated with CROP in collecting food and clothing for overseas relief. The Greeley, Eaton and La Salle councils joined in assembling a carload of beans which was shipped to Pakistan Jan. 3. The Loveland and Fort Collins councils collected 30,000 pounds of beet sugar and presented it to Bishop Otto Dibelius during his visit to Denver for the National Council of Churches' assembly. The sugar was then shipped to Germany for

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distribution to the needy. When Oscar W. Lowe was recently re-elected to another six-year term as CROP director for the area, the *Rocky Mountain Churchman* hailed his ability to "make the comfortable uncomfortable so they give generously."

Brotherhood Festival Offering Given to CROP

The offering of almost $1,000 given at Denver's annual "Brotherhood Through Music" festival held at Civic auditorium Feb. 22 will go toward the carload of flour and powdered milk CROP is collecting to send to Korea. A central theme, "Many Tongues Are We, but One God," ran through the festival program. Songs and dances were presented by representatives of many nationalities garbed in native costumes, and the 529th airforce band played selections. Among the speakers were Gov. Dan Thornton, Mayor Quigg Newton of Denver, Pres. Henry Brunton of the Denver ministerial alliance, G. A. Briggs, pastor of Park Hill Methodist Church, and Daniel Nicely, pastor of First Plymouth Congregational Church, who gave the main address.

Iliff Sponsors Annual Ministers Week

Speakers during the annual observance of Ministers Week late in January at Iliff School of Theology, Denver, were John B. Magee, professor of the philosophy of religion at the College of Puget Sound; Bishop Raymond Grant of the Portland (Ore.) Methodist area; and Harold E. Fey, executive editor of The Christian Century. Each gave four lectures. Prof. Magee's subject was "Worship and Personal Living"; Bishop Grant emphasized the preaching and counseling aspects of the ministry; Dr. Fey spoke on "Christianity and Peace in Korea." The lecture series is open to pastors and religious leaders of all denominations.

Hold Religion in Life Week At State University

"Divinity, Decision and Destiny" was the theme of the recent five-day observance of Religion in Life Week at the University of Colorado in Boulder. Keynote speakers were Rabbi Harry Kaplan, director of the B'nai B'rith foundation at Ohio State University; Pres. Clark Kuebler of Ripon College, Ripon, Wis.; Pres. Paul C. Reinert, S. J., of St. Louis University; and Claude Hathaway of the Hathaway Instrument Co., Denver.

And So Forth

Harold E. Carr, who became president of Iliff School of Theology here Jan. 1, is already active in civic affairs. Many of the city's leaders met him for the first time Feb. 27, when he addressed the Denver Y.M.C.A.'s 77th annual dinner. Dr. Carr succeeded the late Edward E. Bartlett at Iliff.

On Sunday March 8 over 125 Protestant churches in Denver made a special appeal for overseas relief and reconstruction in observance of the nationwide "One Great Hour of Sharing." It marked their fifth annual cooperative endeavor for Protestant relief. The Denver council of churches sponsored a special television program, "These My Brethren," to promote the observance.

The Trinidad and Colorado Springs councils of churches are sponsoring a radio ministry. The Trinidad council is on the air each morning at 7:30; Colorado Springs conducts a daily meditation period over station KVOR.

More than 40 clergymen of the Protestant Episcopal diocese of Colorado participated in the diocese's first preaching mission, sponsored by Bishop Harold Bowen. The clergymen traded parishes during the first week end in February, and several out-of-state Episcopal clergymen, including three bishops, participated in special services at St. John's Cathedral here.

The Pueblo council of churches recently sponsored an audiovisual workshop.

Louis H. Evans, minister-at-large for the Presbyterian, U.S.A., Board of National Missions, addressed the annual meeting of the Colorado council of churches Feb. 13. Albert W. Farmer of Elkhart, Ind., assistant director of Church World Service, spoke on behalf of the Christian Rural Overseas Program.

FREDA S. O'NEALL.

World Council Leaders Call For Pentecostal Observance

The presidents of the World Council of Churches have issued a message for Pentecost (May 24) asking that on that Sunday member churches unite in prayer for the church universal. Special Pentecostal posters, church bulletin covers and a list of "helps" for local observances are available from the council's U. S. office, 156 Fifth Ave., New York 10.

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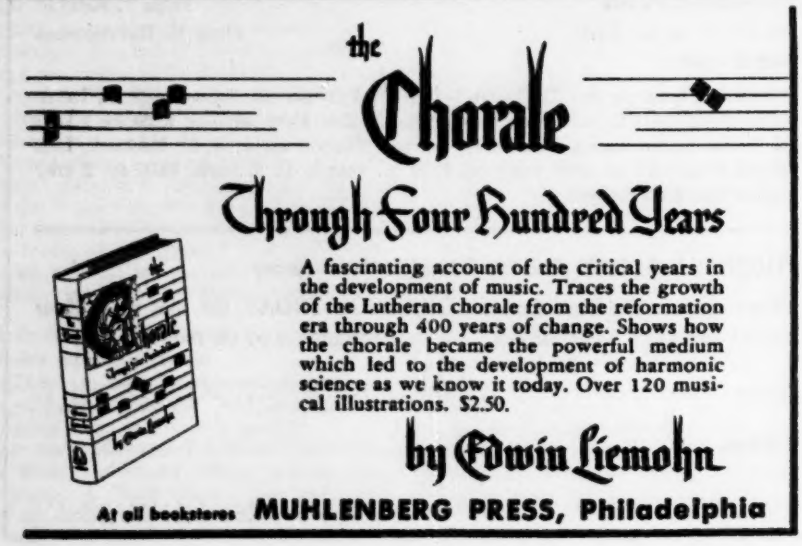
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Australia Sees Need for Unity

Churches' New Awareness Is Reported at Annual Meeting of 7-Member Nationwide Council

SYDNEY, AUSTRALIA, Feb. 24.—Representatives of the seven denominations which make up the Australian Council of Churches—Anglican, Churches of Christ, Congregational, Friends, Methodist, Presbyterian, and Salvation Army—have just concluded three days of annual conference at Gilbulla, the Anglican church's beautiful rural conference center near Sydney. In his presidential address Calvert Barber, Methodist, reported remarkable growth during the past year in awareness of the need for Christian unity in Australia. Any scheme for unity, he pointed out, must develop naturally out of the experience of cooperation. "Schemes cannot be imposed on the churches," he said. "The churches must work together, particularly in taking the Christian message to outsiders and in rendering aid to needy churches and refugees." The delegates heard that outstanding work in helping "new Australians" has been done by the council's two women resettlement officers.

Churches Unite to Sponsor University Chaplain

The council's member churches, acting unitedly, have appointed Donald MacRae, recently returned from postgraduate study in Edinburgh, to serve as chaplain at the University of Melbourne. Chaplain David Read of the University of Edinburgh did much during his visit here last year to win the confidence of university authorities and convince them of the practicability of this appointment. The Council of Churches is now urging its state branches to consider what a wide field for evangelism exists in the country's universities. It recommends that its member groups take unified action to secure a chaplain at each university.

Urges Australian Concern In Asian Problems

Churchmen here are taking increased interest in our northern neighbors. The Archbishop of Sydney, who had just returned from a visit to India, Burma and Malaya, told the conference at Gilbulla that Asia is the most important part of the world and that Australian Christians must realize the extreme urgency of the situation there. He reported that although the latest meeting of the World Council's central committee was held in an Asian setting, at Lucknow, it was so dominated by Western leaders that Asia's representatives had little opportunity to express themselves. Other Australian leaders back from the north report that Asians are very critical of the racial discrimination in our immigration policy.

Debate Worth of Policy Toward Aborigines

Barton Babbage, (Anglican) dean of Sydney, started further controversy over the Australian aborigines when he declared recently that our native policy is "indefensible in theory and disastrous in practice." He could find plenty of evidence to back even so strong a statement. However, Michael Sawtell, well known member of the aborigines protective board of New South Wales, replied that everything possible is being done all over the continent to help the aborigines become good citizens. He continued with an amazing understatement: "In the past our treatment of the aborigines may not have been so enlightened." Most observers would agree that in the past our treatment of the natives was simply damnable, and that it is now well intentioned but piecemeal and uncoordinated. Six authorities administer different laws in five states and in the commonwealth as a whole. Some of the Christian missions are doing what has been called a magnificent job in helping the natives learn skills that make them economically independent, and in other ways also are trying to soften the cruel impact of white civilization on them.

Natives Demonstrate Efficacy Of Presbyterian Method

Radio listeners throughout the country were amazed a few weeks ago to hear on the official national radio network a broadcast from a primitive tribe in central Australia. Tribesmen from the Ernabella mission station read the Scriptures in their own Pitjantjatjara tongue and sang hymns in four parts. When the Presbyterians settled among these people 15 years ago, they were prepared to wait patiently for results. They respected the native language and customs and sought to teach Christianity not by direct evangelism but by daily living, example and worship. Three years ago a group of the young men and women asked for direct Christian teaching. Since then classes have been conducted with the sympathetic approval of the tribe's elders. The natives themselves have built a beautiful church. It was the opening service in this church which was broadcast throughout Australia. The same day 20 young Pitjantjatjaras were baptized and joined their white friends at the communion table.

And So Forth

The recent state elections in New South Wales and Western Australia were won by the Labor party. The swing in sentiment against the Liberal and Country parties has been evident since the federal government (a coalition of those parties) took drastic action a year ago to curb inflation. This did lower the cost of living and improve the country's international position, but it caused local unemployment and curbed the easy spending of the state Labor governments. Says the *Sydney Morning Herald,* leading newspaper in New South Wales: "The fact that a majority of electors prefer extravagant expenditure on works even when the interests of the country clearly require rigid economy is a gloomy one for New South Wales and Australia."

Barton Babbage, dean of Sydney for the past five years, has been elected principal of Ridley Theological College in Melbourne.

In response to a request by Protestant leaders, Prime Minister Menzies has appointed a royal commission to inquire into the whole matter of television before introducing legislation to authorize commercially sponsored programs. (See The Christian Century for Jan. 21, p. 92.)

FRANK HANLIN.

A hard-hitting indictment of sectarianism

THE UNFINISHED REFORMATION

by Charles Clayton Morrison

Combining a brilliant critique of denominationalism with a practicable idea for a basis of Church unity, Dr. Morrison maintains that this century can see the fulfillment of the Reformers' unfinished work, and American Protestantism should show the way by achieving its own unity now without waiting to hammer out every doctrinal difference.

"Let me thank you heartily for the chance to read this clarifying and cogent book. Dr. Morrison has said, and said with great clarity, many things which needed saying. Personally I wish to thank him for the book, to express my profound agreement with his main contentions, and to hail him as the champion of the American wing, or a large part of it, in the ecumenical movement."—HENRY SLOANE COFFIN $3.00

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By S. L. Greenslade

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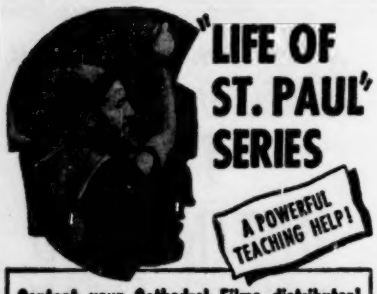

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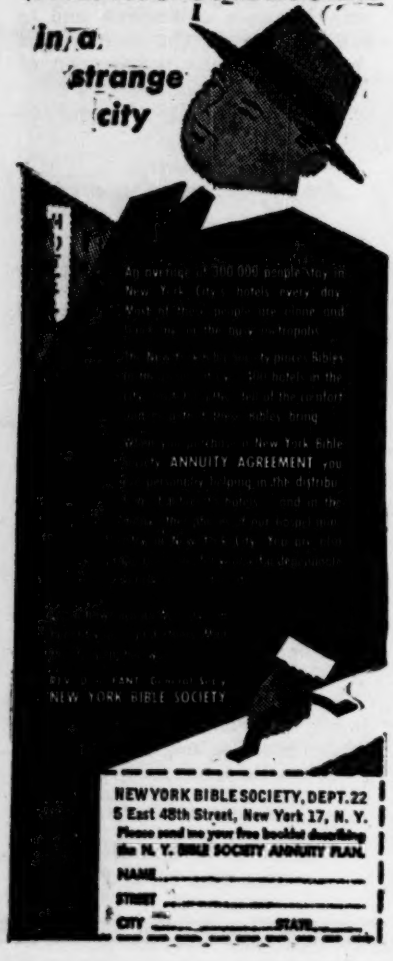

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Citywide Mission Attracts 25,000

16 Prominent Ministers Take Part in Charleston Preaching Series—Law Upholds Witnesses

HUNTINGTON, W. VA., March 11.—The total attendance of 25,000 at the recent sessions of the Charleston ministerial association's third annual citywide preaching mission set a new record. Speakers were Theodore Adams, H. Roe Bartle, Frank Caldwell, Bishop Thomas N. Carruthers, Clovis G. Chappell, Bishop Fred P. Corson, Frank Crossley, George M. Docherty, Norman Dunning, Lloyd E. Foster, Warner Hall, Walter Judd, Dale Oldham, Norman Vincent Peale, Edward H. Pruden and Monroe F. Swilley, Jr. Congressman Judd declared that today there is probably "as much trouble and as little brotherhood as ever existed in the world." He urged Christians to adopt the crusading principle enunciated by Lenin in 1903 which called for every Communist party member "to work in a disciplined capacity at specific tasks." He declared that unless Christians follow the Christian pattern in all things without deviation, Christianity will never win the battle against communism. Dr. Pruden appealed for the exercise of "adventurous and sacrificial discipleship" in the areas of brotherhood, international relations, Christian unity and evangelism. Bishop Corson urged that religion be considered the "grandest adventure of all time."

W. Va. Legislature Enacts Few Needed Laws

With less than a week remaining of the West Virginia legislature's 60-day biennial session, not one major bill affecting the vast majority of the state's 2 million citizens has been enacted into law. Opposition was met by proposals for investigation of the state road commission (excessive payrolls and improper contract practices are suspected), for a new formula for distribution of $40 million in state aid for public schools, and for a severance tax proposed by Gov. Marland with the support of John L. Lewis. The severance tax would have imposed a 10-cent-a-ton levy on coal and produced an estimated yield of $18 million annually. A bill providing for local option vote on establishment of a horse race track in one county was passed by the senate and seems certain to gain house approval. This is considered a victory by the religious forces opposed to establishment of a new track at Culloden, midway between Huntington and Charleston.

Affirm Legal Protection of Jehovah's Witnesses

Kentucky's attorney general has ruled that federal and state police cannot interfere with religious groups distributing literature on streets in front of business houses. The ruling was made in response to a protest by a Murray merchant against the action of Jehovah's Witnesses, who he said annoy his customers each Saturday by stopping them and attempting to give them literature. The attorney general cited a U. S. Supreme Court opinion on the First and Fourteenth amendments which states that when the constitutional rights of property owners conflict with the rights of the people to enjoy freedom of press and religion, the latter have the preferred position. He expressed regret, however, that his office was unable to offer legal relief from the activities of a religious organization that "insists on making a common nuisance of itself."

Presbyterians, U. S., to Aid Negro Churches

Meeting in Louisville recently, 85 Presbyterian, U. S., laymen and ministers representing synods in five states laid plans for a campaign to raise at least $2 million to aid Negroes who are "underprivileged spiritually." The money will be used to expand Stillman College at Tuscaloosa, Ala., and to establish new Negro churches. Pres. J. Dowell Richards of Columbia Seminary at Decatur, Ga., told campaign leaders that the educated young Negro "has not been challenged by the church and will not follow an illiterate ministry." He said that Negro churches have not kept pace with the economic and educational progress Negroes have made during the past century. Although the Negro population of the U. S. requires 1,600 new ministers annually, he pointed out, all the Protestant seminaries together are graduating only about 100.

Kentucky Council Sponsors Ministers' Conference

Albert G. Stone of Louisville told the recent annual ministers' conference sponsored at Lexington by the Kentucky council of churches that "a morally irresponsible society needs a morally responsible church to lead it out of the wilderness of its own confusion." "Never have Christian people carried a responsibility more real and personal," he said. Prof. John C. Bennett of Union Theological Seminary, New York city, was keynote speaker at the conference. At a missionary rally sponsored by the Kentucky Methodist conference in Lexington just before the conference sessions opened, Harold E. Mohn of Chicago declared that if atheism is not to engulf us, today's scientific miracles must be matched by spiritual miracles.

And So Forth

Trustees of the Southern Baptist Woman's Missionary Union Training School at Louisville have voted to rename the institution "Carver School of Missions and Social Work" in honor of its first professor, W. O. Carver, now emeritus. The institution will hereafter concentrate on advanced preparation for missionary and social work and will admit men as well as women of all races.

Louisville has received from the National Conference of Christians and Jews a commendation for its efforts to promote interfaith understanding and cooperation—the only such award presented in the U. S. this year.

On his 70th birthday Charles Clingman resigned as of Sept. 15 as bishop of the Episcopal diocese of Kentucky, a position he has held since 1936. He is the first Kentuckian to hold the post.

Around 2,000 Kentucky Baptists attended a recent statewide evangelistic conference on the theme, "The New Testament Church.'

J. MAURICE TRIMMER.

Analyze Church Video Programs

Broadcasting Experts Address Annual Meeting of N.C.C. Commission—I.M.C. Hears from Asia

NEW YORK, March 18.—Greater "showmanship" in religious radio and television to attract and hold the largest possible audience was urged at the annual meeting of the National Council of Churches' broadcasting and film commission here early this month. "You are judged by your performance, not your intentions," Pres. Harold E. Fellows of the National Association of Radio and Television Broadcasters warned. "Often zeal and language frills succeed only in overwhelming when they are intended to convert." Ruth Trexler, director of religious and women's programs for the American Broadcasting Co., said that conventional devotional programs fail to reach the people who really need the message religion has to give. She suggested replacing such programs with dramatic shows which would reach a wider audience not accustomed to tuning in to religious broadcasts. Ronald Bridges, director, announced that the commission has secured TV rights to "I Beheld His Glory," 55-minute film on Christ's crucifixion and resurrection. The first feature-length film the commission has made available to TV stations, it will be given "saturation" presentation over the Easter week end.

Report on 'Religion in American Life'

Addressing the annual meeting here of the Religion in American Life movement, Charles E. Wilson, former president of General Electric Co., and chairman of the sponsoring laymen's group, called the movement "a magnificent tool for making religion exert a tremendous impact on America." In reviewing the movement's fourth year, Mr. Wilson estimated that advertising contributed by American business in support of the program was worth more than $5 million to the nation's religious groups. "I wonder where you can find a $5 million campaign in one month for selling a single commercial product," he said. "Through our Religion in American Life movement, this great tool has been placed in our hands to use for the benefit of all religious groups." The meeting was attended by 244 representatives of 61 national religious bodies, civic and industrial organizations and other groups.

Nolde, Goodall Address I.M.C. Dinner

Guest speakers at the International Missionary Council's annual dinner at Broadway Tabernacle here last week were O. Frederick Nolde of the Commission of the Churches on International Affairs and Norman Goodall, I.M.C. secretary in London. Both reported on their recent visits to east Asia. Dr. Nolde declared that military victory in Korea without accompanying reconstruction and freedom would be futile. He was amazed at the unity with which the Korean Christian community agrees on the need to drive to the Yalu river and achieve a unified Korea. Dr. Nolde was impressed by the reluctance he found among the people of India and other Asian countries to be identified with the free West or with Russia, preferring rather to be a "third force." Dr. Goodall summarized the forces which he found bearing upon the life of the Christian church in east Asia. He spoke of the "great peoples" there who have recently acquired or regained freedom, and of their struggle to achieve an economic security whose goals are constantly receding. Poverty grows worse rather than better, he said.

New York's Antidiscrimination Law Called 'Essential'

Submitting its annual report for 1952 last week, the New York state commission against discrimination declared that elimination of discrimination based on race, creed, color or national origin in employment and in places of public accommodation or amusement is a major factor in the struggle against international and domestic communism. The commission points out that when the New York state law against discrimination was passed in 1945 it was regarded as an "enlightened experiment." Now, it says, the law may be considered an "essential statutory device" to eliminate and prevent practices inimical to democratic principles. It adds that the right to exercise personal choice, unhampered by discriminatory restrictions, is the essence of freedom.

And So Forth

The 600 delegates to the annual meeting of the National Committee on Alcoholism

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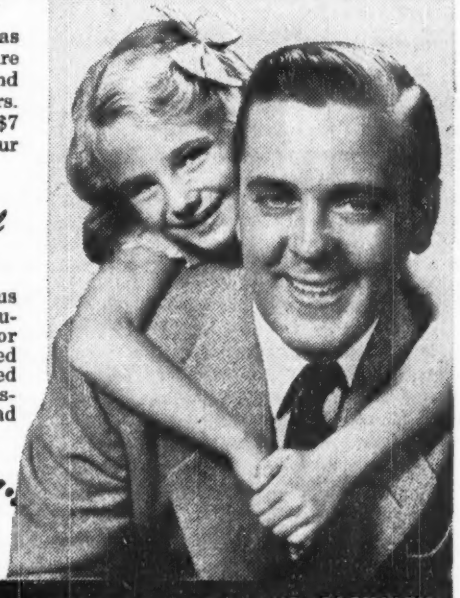

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here last week heard that the U.S. now has 4 million problem drinkers and 1 million alcoholics, at least half of them women. Speakers insisted that most physicians, clergymen, friends and relatives treat alcoholics not as the sick persons they are, but as "tramps." Dr. Marvin Block said that modern knowledge has shown how to stop the progressive deterioration that leads to alcoholism, but that unenlightened public and professional workers have not availed themselves of the means to help.

In suburban Mamaroneck, Roman Catholic, Jewish and Protestant clergymen have cooperated with merchants in devising a "prayer-on-the-menu" plan which has been adopted by 30 restaurants. The short prayers asking divine blessing on meals were written by local leaders of the three faiths.

By combining their budget appeals, Lutheran welfare agencies of the area last year raised their income from voluntary contributions to an unprecedented level, the Lutheran welfare council of Greater New York revealed at its recent annual meeting. The council represents 29 Lutheran agencies sponsored by 6 church bodies and 284 congregations. Last year it raised $121,548. This year 15 agencies or services are participating in joint appeals with goals totaling $219,500.

Participating in Vassar College's conference on religion March 8-10 were Will Herberg, authority on Judaism and research director for the International Ladies Garment Workers Union; Julian N. Hartt, associate professor of philosophical theology at Yale Divinity School; John C. Murray, S. J., professor of theology at Woodstock College in Maryland; and J. V. Langmead Casserley, professor of dogmatic theology at General Theological Seminary (Episcopal), New York city.

J. Henry Carpenter.

World Presbyterian Alliance Speaks on Carl McIntire

At its recent meeting in Buck Hill Falls, Pa., the western section of the World Alliance of Reformed Churches issued a statement commending the present-day ecumenical movement and deploring the "disruptive and deceptive influence of the so-called American and International councils of Christian churches and of Carl J. McIntire and those associated with him." Noting that Dr. McIntire was dismissed from the Presbyterian ministry "for more than adequate cause," the statement continued: "We disavow his unfounded attacks on the integrity and orthodoxy of the ministries of our communions and of the ecumenical agencies through which we work together. . . . It is our hope that the National and World councils of churches and the International Missionary Council will take suitable and effective steps to counteract those disruptive influences on our common Christian witness at home and abroad."

21 Korean Sailor Converts Baptized

In a unique service held Jan. 11 in the chapel of the U.S. Fleet Activities in Sasebo, Japan, two chaplains—one from the American and one from the Korean navy—jointly administered baptism to 21 Korean naval crewmen, all of whom had been converted to Christianity from Buddhism.

Urges Synthesis Of Basic Beliefs

S. Radhakrishnan of India Tells Muslim University Civilization Depends on Their Integration

Tiruvalla, Travancore-Cochin, India, Feb. 28.—Vice-Pres. S. Radhakrishnan declared in his convocation address at Allgarh (Muslim) University that unless we can achieve a new integration of beliefs, our civilization may collapse. "We do not have today any agreed picture of man and his place in the universe," he said. "We live in a world of confusion and conflict of purpose. The familiar landmarks are down; the old basic certainties have decayed." Therefore, he declared, integration of what we do believe is a universal need. As to the constitutional provisions calling for a "secular" state, he pointed out that these require no one to renounce his religion. "Truth belongs to God and ideas belong to man," he said. "We believe that behind the affirmations of religious faith there is one affirmation which unites them all."

Pres. Prasad Reviews Welfare Progress

Addressing the new session of the parliament Feb. 1, Pres. Rajendra Prasad reviewed the progress that has been made in improving the nation's welfare in the past nine months. "I am glad to find that the five-year plan and the 55 community projects that have been started are evoking considerable enthusiasm among our people," he said. "In the course of a few months, hundreds of miles of roads have been built, tanks have been dug, schoolhouses constructed and many other minor projects undertaken, almost entirely by the voluntary labor of our people." While he did not specifically refer to Pres. Eisenhower's statement on Formosa, Pres. Prasad pointedly mentioned "certain statements which have caused apprehension in the minds of people all over the world." He said he hopes that "any tendency toward an extension of the war which has already brought disaster in its train will be checked," and that "the minds of nations and of peoples will be turned toward a peaceful approach to these problems."

Pharmaceutical Firms Challenge Bombay Prohibition Act

A petition questioning the validity of the Bombay state Prohibition act of 1949 (amended in 1952) and the Drug Control act of last year was admitted to the Bombay high court the last week in January. The petitioners—a dozen powerful chemical and pharmaceutical firms—maintain that the acts violate the constitutional rights of citizens to acquire, hold and dispose of property and to carry on any occupation, trade or business. They point out that cologne, for instance, must contain a minimum of 80 per cent alcohol by volume and that the provisions of the act make its manufacture impossible. The state government extended the restrictions on alcohol to toilet and medical goods after it discovered that persons who could not satisfy their craving for liquor were drinking such preparations, which in consequence were being marketed in increasing quantities.

Sue to End Bombay's Taxation Of Lottery Proceeds

The Bombay high court also has before it a petition claiming that some of the provisions of the state's Lottery and Prize Competition Control and Tax act of 1948 (amended last year) likewise violate fundamental rights guaranteed in the national constitution. The petition asks that an injunction be issued restraining the state from collecting the tax provided for in the act. Lotteries and prize competitions had flourished in Bombay. For instance, an illustrated weekly had for years offered prizes of thousands of rupees for "correct" solutions to its crossword puzzles. With each solution sent in, a fee had to be paid. These competitions developed all the evils of the usual lottery. The 1948 act calls for a 50 per cent tax on the proceeds of all such advertised competitions. It had the effect of forcing the operators of the lotteries to move to other states. Bombay was the first state to initiate such a tax.

Moral Re-Armament Delegation Tours India

A Moral Re-Armament delegation of 175, drawn from 30 nations, has been traveling about India since early November, carrying the movement's message of peace and presenting plays. Members of the delegation attended the final session of the Indian National Congress in Hyderabad and also staged their plays there. In Madras they addressed villagers and industrial workers at various centers. At an M.R.A. meeting in Madras Feb. 1, it was announced that a cable had been received from a group of European trade union leaders at an M.R.A. meeting in the Ruhr. They represented 3 million workers in 31 trade unions in 10 nations, and included 15 former Communist party leaders. The Ruhr group voiced wholehearted support of Frank Buchman, founder of the movement, and his fight "for the moral re-armament of every nation." "We have fought hard for materialism," the cable read. "Now we have found something that contains the full answer." Among the M.R.A. leaders now in India are Dr. Buchman; Peter Howard, author, journalist and athlete; Bernard Howard, head of a Canadian paper firm; Duncan Corcoran of the Scottish shipbuilding industry; Paul Kurowski, trade union leader from the Ruhr; and Takasumi Mitsui, president of Japan's Mitsui industrial foundation.

And So Forth

Among the 24 new cardinals recently created by Pope Pius XII was Valerian Gracias, archbishop of Bombay. He is the first Indian to be made a cardinal.

It is reported that the Rockefeller Foundation has sanctioned a grant for genetic studies at the cancer research center in Bombay. India's rigid endogamus social groups offer a valuable opportunity for study of the relationship of disease to recessive and other genes. The center proposes to expand its earlier studies on blood type and related genes to include work on inherited diseases and deficiencies.

Clement R. Attlee, former prime minister of Great Britain, has been visiting India.

P. Oomman Philip.

Says New Stamp Reflects Fallacy

Hebrew Union Professor Tells Montreal Institute Gutenberg Bible Was Not First Printed Book

MONTREAL, March 6.—New light in the controversy centering about the Gutenberg stamp issued recently in the United States was revealed by Prof. Harry M. Orlinsky of Hebrew Union College, New York city, when he addressed the 12th institute on Judaism sponsored here by Rabbi Harry J. Stern of Temple Emmanu-el. Prof. Orlinsky, who was a member of the Old Testament section of the Revised Standard Version committee, said the engraving perpetuates a number of popular beliefs which are either false or open to serious doubt. The stamp is described as commemorating the "500th anniversary of the printing of the first book, the holy Bible, from movable type by Johann Gutenberg," but the "Gutenberg Bible," he said, actually appeared in 1456, a decade after the Latin grammar compiled in the 4th century by Donatus, a tutor of St. Jerome, had been printed by Lourens Janszoon of Haarlem in the Netherlands. Prof. Orlinsky also reminded his hearers that block printing and movable type were known in the Far East a thousand years before the time of Gutenberg. Moreover, he said, "Gutenberg" is a name assumed by a man previously known as Henne Gensfleisch. A large audience of Christian ministers and educators attended the institute. Prof. Orlinsky gave two lectures, on "The Gutenberg Bible and the Transmission of the Masoretic Text" and "The Revised Standard Version of the Old Testament and Jewish Exegesis." At the between-sessions luncheon, Prof. George B. Caird of McGill University spoke on "The Influence of the Bible on Western Civilization."

End Federal Aid to Universities

Universities in the province of Quebec face a serious loss in revenue as the result of Premier Maurice Duplessis' decision to refuse federal aid to universities this year. Last year McGill received $600,000 in federal grants, the University of Montreal $850,000, and smaller colleges proportionate amounts. The premier said that federal grants were tolerated last year because of special circumstances. He suggested that since education is a provincial matter, money raised by the federal government for educational purposes should have been left for the provincial governments to collect.

Protestant Teachers To Get Pay Raise

Some 1,800 Protestant teachers in 21 municipalities served by the Protestant school board of Greater Montreal will receive a salary increase beginning Sept. 15. The increase will come from an extra $1 million to be raised by a higher school tax. The adoption of a new scale of salaries follows extensive studies by a special advisory committee and by the teachers themselves. Women teachers have had their scale raised closer to that of men, and a long-service bonus system has been abolished. Teachers' associations have expressed appreciation of the board's increases, with the Federation of Women Protestant Teachers adding that equal pay for men and women is a desirable goal.

And So Forth

At its 132nd annual meeting the Montreal auxiliary Bible society reported the best year in its history. The speaker was A. H. O'Neil, who relinquished the principalship of Huron College, University of Western Ontario, to become the first Canadian to serve as general secretary of the British and Foreign Bible Society in Canada.

It is reported that another determined attempt to move the headquarters of the International Civil Aviation Organization from Montreal to Europe or South America may be made at the full-scale meeting in Brighton, England, in June. The only United Nations agency with headquarters in Canada, the ICAO annually brings to Montreal about $3 million in business. Last year the Canadian government made a substantial cut in the rent the agency pays for office space in order to appease those who want to move.

On a Sunday in February Keith Bryar, clergyman from Laconia, N. H., won the Laurentian international sled dog race over a 45-mile course.

Paul Emile Leger, first archbishop of Montreal to be made a cardinal, received a warm welcome from thousands of citizens when he returned from the ceremonies in Rome with his new honor. He declared that he is ready to give his life in the fight against communism in Canada.

Recent pastoral changes: G. H. Dowker from Grace Church-on-the-Hill, Toronto, to this city as rector of Christ Church Cathedral and Anglican dean of Montreal; F. R. M. Anderson from Hagersville, Ont., to Montreal West Presbyterian Church; W. J. O. Isaac from Tatamagouche, N. S., to Maisonneuve Presbyterian Church, Montreal.

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Methodist Evangelist

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May 10-17—Mexico City, Mexico.
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June 14-28—United Church Crusade, Hazleton, Pa.

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To Readers of The Christian Century:

You will remember, only two months ago, that *Christian Century* carried two remarkable articles on "brain-washing" in Communist China. You will also recall that the same author of these articles has been writing the meditations in *Christian Century* during Lent this year, concluding with this issue.

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Rhode Island Has New Council Rule

State Church Group Differs from N.C.C. in Membership—Released Time Decision Is Postponed

WEST BARRINGTON, R. I., March 16.—At a special meeting late last month, the Rhode Island council of churches' assembly voted to extend full membership to individual churches which "give the council financial support." This replaces the former provision of "associate" membership for local churches representing denominational bodies outside the regular make-up of the council. The assembly also voted to appoint a special committee to study the state council's relationship to the National Council of Churches in the light of that organization's membership requirements. The difference of opinion between the state council and the N.C.C. on such requirements is largely responsible for the Episcopal group's lack of interest in the reorganized state body. Some evangelical pastors have privately applauded the Episcopal diocese for its stand in this matter, and have held conferences with a committee of Episcopal clergymen to discuss areas of doctrinal agreement.

Study Operation of Released Time Elsewhere

The question of released time for religious education in the Providence public schools continues to occupy front-page space in the daily papers. (See The Christian Century for Feb. 11, p. 167.) The special committee appointed by the city's Protestants to study the matter after the all-Catholic school board voted unanimously to adopt a released time program, has been busy. Recently its members went to Boston to study the way that city's schools handle the problem. Last week they met with Walter Howlett, executive secretary of the Greater New York coordinating committee for released time of Catholics, Protestants and Jews, and with Erwin Shaver, director of the National Council of Churches' department of weekday religious education. Later other local pastors and religious educators discussed the problem with the visiting experts. Today the opposition is being given a chance to state its views at a meeting being held under the guidance of Prof. John Norton of Columbia University teachers' college. Pending the final report of the special committee, definite action on the proposal will be postponed till next fall.

Bus Service for Parochial Pupils Stirs Controversy

Paralleling the controversy on released time is a discussion on the use of public funds to provide free transportation for Rhode Island's parochial school pupils. Early in February the Cranston school committee voted 5-4 to deny such transportation to parochial students who live outside the school district. Their action came after St. Matthew's parochial school had requested the service. Mayor Beane of Cranston, a member of St. Matthew's parish, said the committee had acted contrary to law and called in a law firm for an opinion. The Protestant ministers' association and the Jewish center of Cranston have filed a formal protest against using public funds to transport parochial pupils, and ministers urged their parishioners to back up the five members of the school committee who opposed the request.

Rhode Island Protestant Laymen Sponsor Forum

A unique forum on how the layman and the minister can best work together was sponsored recently by United Protestant Laymen of Rhode Island. Three ministers and three laymen participated. At the eighth annual luncheon to be sponsored by U.P.L. and the state council of churches April 1, Kenneth McFarland will speak on "The Educated Heart." Mr. McFarland comes to Rhode Island through the courtesy of General Motors, for which he is an "educational consultant," and the National Council of Churches' general department of United Church Men.

Field Mansion May Become Protestant Center

The Rhode Island council of churches has announced final clearance on plans to move its headquarters to the old Field mansion on Hope street in Providence. Formerly a private residence, the property is now owned by Brown University. It will be occupied by the council, the Baptist state convention and the Congregational state conference. Since space for other denominational headquarters will also be available, chances are the property will become a center for Rhode Island Protestanism.

And So Forth

Rhode Island's Baptists are making an all-out effort to raise the $125,000 needed to finance the home for the aged which they will open next fall on an estate they have purchased in Newport. They will remodel the house on the estate to accommodate 34 persons. It will be the fifth home for aged Baptists in New England.

Early in February John Seville Higgins, former rector of St. Martin's Church, Providence, was consecrated coadjutor bishop of the Protestant Episcopal diocese of Rhode Island. Presiding Bishop Henry Knox Sherrill was the consecrating bishop. When Bishop Granville G. Bennett retires in 1954, Bishop Higgins will automatically become "chief shepherd" of the 47,000 Episcopalians in the diocese.

Plymouth-Union Congregational Church, Providence, which was formed by a merger in 1927, recently celebrated its 75th anniversary. Present for the anniversary banquet were two former pastors, Theodore Bachelor, now minister of Elmwood Congregational Church, and Hugh Penney of the Ayer, Mass., Federated Church.

On March 1 Kenneth L. Cober, since 1943 executive secretary of the Rhode Island Baptist convention, became director of the American Baptist Convention Board of Education and Publication's division of education in home, church and community.

New president of the Rhode Island council of churches is Harold W. Browning, vice-president of the University of Rhode Island and one of the state's outstanding Protestant laymen.

W. W. RICHARDSON.

St. Louis Divided On Graham Visit

Revival Campaign Scheduled for April Is Supported by Less Than Half of Area's Protestantism

ST. LOUIS, March 16.—Negotiations to bring Billy Graham to St. Louis for a revival April 19-May 17 have made plainer than ever the divisions within local Protestantism. Fewer than half the Protestant churches here are cooperating in the venture. Largest single supporting group is made up of the 50-odd Southern Baptist churches in the metropolitan area. Dr. Graham also has strong Presbyterian support. The Disciple ministers voted last fall not to support the campaign, and only a few Methodist churches are cooperating. The Evangelical and Reformed Church, with over 50 congregations and more than 25,000 members here, has never gone in for mass evangelism, and it is not breaking with tradition now. Nor are the Episcopal churches counted in. The aloof position of the Lutheran Church—Missouri Synod, strongest Protestant body in the city, requires no explanation. When negotiations with the Graham party were started two years ago, the metropolitan church federation stood on a previous policy and refused to endorse the crusade. In doing so, it resisted what is said to have been terrific pressure; general opinion is that it probably stands to lose some income because of its resistance.

Site of Meetings Has Room for 12,000

A downtown auditorium seating 12,000 has been rented for the four-week campaign, at a reported cost of $30,000 for the 30 nights. Chairman of the local Billy Graham committee is Oliver Shields, pastor of Lafayette Park Baptist Church and a national officer of the Southern Baptist Convention. Cochairman is James W. Clarke, pastor of Second Presbyterian Church and president in 1951 of the church federation. Dr. Clarke's prestige counted heavily in winning local Presbyterians to the campaign. A group of laymen representing several denominations has underwritten about $50,000 of the cost of the campaign, several of them contributing $5,000 each. A downtown office was opened Feb. 28. Graham paid a one-day visit to St. Louis March 6 and addressed 1,200 pastors and laymen. He frankly admitted that many criticisms of mass evangelism are justified, and described steps he and his party have taken to meet them. After his statement, several pastors told this correspondent they had changed their minds and now would urge their congregations to support the crusade. Graham was warned at the start of negotiations two years ago that St. Louis is considered unfavorable ground for mass revivals, but he says he is confident of "great meetings" here.

Suburban Church 'Introduces' Members to Each Other

Webster Groves Christian Church has one problem that faces every growing suburban congregation: the families don't know each other. So it is trying an experiment which, if it works, is sure to be widely copied. It arranged to have group photographs taken of all its members, then printed them by offset on 11 by 18 inch sheets of paper, with the subjects properly identified. These have now been mailed to all families, along with a new church directory. The cost was only 26 cents per mailing. Raymond McCallister, the church's pastor, is the 1953 president of the metropolitan church federation, succeeding Edwin T. Dahlberg of Delmar Baptist Church. When Dr. McCallister became pastor of Webster Groves Christian 14 years ago there were only 150 members; today there are over 800. The congregation is starting construction of a new $500,000 church on a three-acre site. Its present building dates back to 1895, the year the church was organized.

Missouri Synod Women Consider Democracy

Although it is said to be as completely run by men as any church on earth, the Lutheran Church—Missouri Synod has a powerful women's organization, the Lutheran Women's Missionary League, whose voice is becoming more and more audible. It has 135,000 members in 3,000 local societies and has raised more than $2 million for missions. Recently more than 500 members of the league's western district registered for a two-day seminar here. The speeches were made by men, but the general theme of the group meetings and workshops was "The Christian Woman in a Democracy," and observers predicted that before long someone will get around to asking how much democracy women enjoy in their own churches.

And So Forth

A new chapel for all faiths has been built at the Veterans Administration hospital at near-by Jefferson Barracks. It occupies a beautiful building 90 feet long at the center of the grounds, and is connected with all other hospital buildings by lighted and heated corridors. Patriotic organizations and church groups donated most of the chapel furnishings.

Iram O. Royse, a leading layman in Union Avenue Christian Church here, is the new president of the Missouri council of

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churches. Another Union Avenue Christian layman, True D. Morse, a former vice-president of the Missouri council of churches, was recently appointed assistant secretary of the U.S. department of agriculture.

More than 5,000 Baptist high school and college students in St. Louis took part in a "Religious Focus Week" March 8-15. The Southern Baptists have a year-round program for students here, with a full-time director. They also conduct an effective program for foreign students in the area.

St. Louis Catholics are faithful churchgoers. During weekday masses the first week in Lent 5,500 received holy communion at St. Louis Cathedral, which seats 3,500 but is overcrowded for Sunday masses. Although the largest Catholic parish in the city, it exceeds a half-dozen others by only a slight margin.

The metropolitan church federation, which now lists 690 pastors as members, has adopted a 1953 budget of $68,000. Last year it was $60,000.

Methodist Bishop Ivan Lee Holt and Mrs. Holt returned to their home here last week from a globe-circling tour that covered 3,500 miles by plane and 5,000 by train and automobile. The bishop has now set out on "travels at home" that may run to an equal distance; he has promised to visit within the next two months every Methodist church in Missouri that he has not visited before.

JOHN T. STEWART.

Relief Groups Send Chicks to Egypt

Through the combined efforts of the Heifer Project (interfaith rehabilitation agency), the Christian Rural Overseas Program and the state department's technical cooperative administration, 100,000 baby chicks are being sent this spring to Egypt, where they will be given to "small farmers." The first shipment of 30,000 went by plane from Idlewild airport in New York March 5. Introduction of the purebred chickens is expected to improve Egypt's inefficient native stock.

Attack Abortion Bill

British Catholics Oppose Parliamentary Proposal to Legalize Procedure

LONDON, March 12.—Parliament has before it a bill to legalize abortion in certain circumstances. Its introduction has revived an old controversy, in which the Roman Catholic Church is being severely attacked for its view that in some cases the child's life should be saved rather than the mother's. Says Cardinal Griffin: "This bill would introduce the principle that an individual may decide which life is the more valuable. It allows two doctors to decide that an innocent life may be taken if the health of another is endangered. On the legality of this action the state is to be the judge. By the same principle . . . the aged, incurables and even political undesirables could be exterminated should the state consider them inconvenient and harmful to the life of the nation. We all cry out against the horrors perpetrated by unscrupulous quacks upon ignorant girls, but to bring them to an end it is not necessary to introduce a bill to legalize actions in direct contravention to the law of God."

Free Church Leaders to Participate In Coronation Procession

At least one layman will be among the clerical dignitaries in the coronation procession within Westminster Abbey. He is Ebenezer Cunningham, fellow of St. John's College, Cambridge, who in May becomes chairman of the Congregational Union of England and Wales. His colleagues in the procession will be Prof. T. W. Manson of Manchester, incoming Presbyterian moderator, Pres. Colin Roberts of the Methodist Conference and Pres. Henry Bonser of the Baptist Union. Although the free churches will take no official part in the Anglican ceremonial, the presence of their representatives in the procession is accepted as a recognition of the place they occupy in our national life. In addition, two seats in the abbey have been allotted to each of the principal denominations. An interesting point of conscience has arisen among the Society of Friends over the six seats offered to them to view the procession. Some Friends believe it not in keeping with Quaker tradition to look upon what has been described as a "predominantly military demonstration." However, other counsels have prevailed, but the $11 for each seat will not come out of the society's funds.

Sees Racial Discrimination Growing in Britain

Canon Collins of St. Paul's Cathedral continues to be outspoken on race prejudice in Great Britain. In a recent sermon he said: "In this country, deep down, there is still a vast amount of racial discrimination. Why are the Italians kept out of British mines? Why was there nearly a strike at King's Cross station because a black man had been raised in status? . . . Why is it that at Brixton today, scrawled

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across the street walls, you can see the letters 'K.B.W.'—'Keep Brixton White'?" Canon Collins is to accompany the St. Paul's Cathedral choir when it visits the United States next fall.

Aging of Population Has Consequence for Church

British people are living longer. In 1901 there were 47 people over 65 among every 1,000 citizens. By 1971 the figure will be 141. It is recognized that this situation is likely to affect policies of both church and state. The councils of the church are already noticeably aged; people under 40 are rarely elected to them. As a result, policies tend to be conservative. Congregations too are increasingly middle-aged or elderly, with a few young people clinging to the outskirts. Interestingly, some of our liveliest religious organizations which gain the enthusiasm of youth have little church-consciousness. Consequently, they do not feed members into the congregations.

CECIL NORTHCOTT.

The Church Roll

Nelson Chappel, Canadian who since 1950 has been secretary of the John Milton Society for the Blind, has been elected chief executive officer of the World Council of Christian Education and Sunday School Association. Before 1950, Mr. Chappel was for five years secretary of the Canadian Council of Churches' department of Christian education. The position to which he now comes is a new one, combining administrative work formerly carried on separately in England and the United States.

Cordelia Cox, who has been "on loan" from the National Lutheran Council's division of welfare to serve as director of the council's resettlement service, has resigned that position. During Miss Cox's four and a half years of service, the agency has resettled over 36,000 displaced persons and refugees in the U. S.

Norman Goodall, secretary of the International Missionary Council at its London headquarters, is visiting the U. S.

Recent deaths in the field of religion: Metropolitan Paulose Mar Athanasius of Alwaye, Trivandrum, India, for 35 years head of that section of the Syrian Orthodox Church in Travancore which accepts the direct jurisdiction of the Jacobite Syrian patriarch of Antioch, at the age of 84. . . . Mrs. Herbert J. Strickler, 60, wife of the executive secretary of the Presbyterian, U.S.A., missions council in India, and Mrs. Elizabeth Bennett, teacher in the Woodstock School in India, at Dehra Dun, United Provinces, on March 7. The two women were apparently murdered by robbers. With her husband, Mrs. Strickler led in launching United Christian Schools, designated by the Indian government as a pilot project in education. . . . Charles H. Riggs, for 36 years a Congregational Christian missionary in China, in New York city, on March 13. Dr. Riggs, member of a prominent missionary family, was a pioneer in bringing agricultural improvements to China. After a period of Communist imprisonment, he returned to the U. S. in 1951.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children.

Androcles and the Lion (RKO) Maurice Evans, Victor Mature, Robert Newton, Jean Simmons, Alan Young. *Comedy* from Shaw play about the naive tailor whose way with lions saves him and his fellow would-be Christian martyrs from death in the Roman arena, confounds Caesar's opportunism. Satire, wit of the original comes through in able cast's diction, *discerning* interpretation. Stylized backgrounds, minimum of spectacle. **M,Y**

The Jazz Singer (War.) Mildred Dunnock, Eduard Franz, Peggy Lee, Danny Thomas. *Drama*, with music. Modernized, technicolored version of early Al Jolson film considers the dilemma of a youth torn between regard for family tradition of service to the synagogue as cantors, his own inclination toward "show business." A *sentimental* story, pat, unimaginative and slickly produced, with pleasant musical inserts. **M,Y,C**

Niagara (Fox) Joseph Cotten, Marilyn Monroe, Jean Peters. *Melodrama.* Magnificent technicolored views of the famous falls provide background for sordid tale of a jealous husband who frustrates his worthless wife's plot against his life, takes vicious revenge. A combination of sexy "true romance" and comic strip melodrama, plot is so far-fetched and coincidental it produces laughter rather than intended suspense. A *waste of good scenic material.* **M**

BEST CURRENT FILMS

For Family: Bear Country, The Greatest Show on Earth, Hans Christian Andersen, Ivanhoe, Ivory Hunter, Million Dollar Mermaid, Navajo, Peter Pan, Plymouth Adventure, The Promoter, The Stars and Stripes Forever, The Story of Robin Hood, The Story of Will Rogers, Under the Red Sea.

For Mature Audience: The Brave Don't Cry, Breaking the Sound Barrier, Come Back Little Sheba, Cry, the Beloved Country, Eight Iron Men, Face to Face, Forbidden Games, Limelight, The Lusty Men, O. Henry's Full House, The Quiet Man, Quo Vadis, The Stranger in Between, Viva Zapata! 4-1-53

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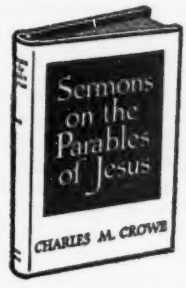

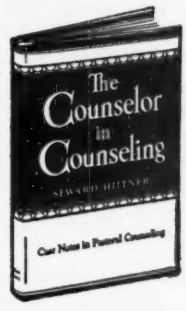

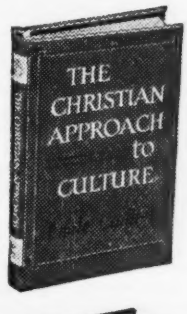

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